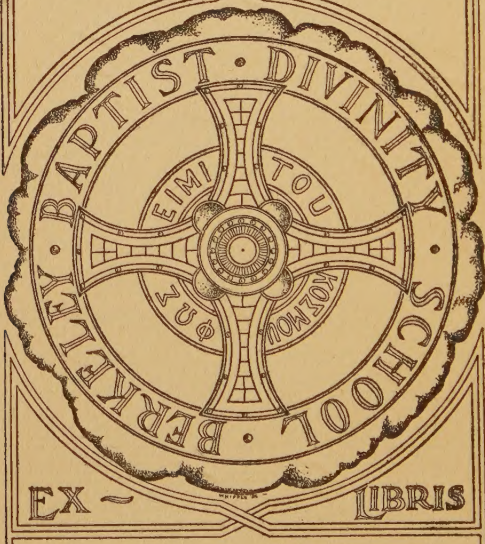
Gift of

James Sunderland



Accession No. _____

Date _____

ROBERT RAIKES,

ETC.

R. Raikes

ROBERT RAIKES:

HIS SUNDAY SCHOOLS

AND

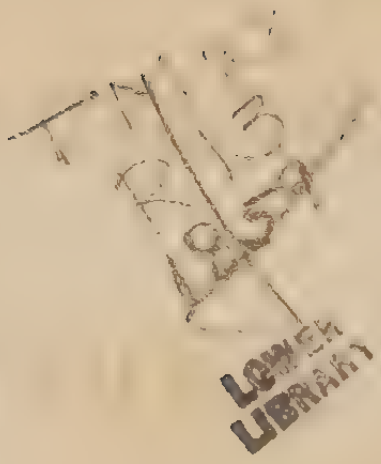
His Friends;

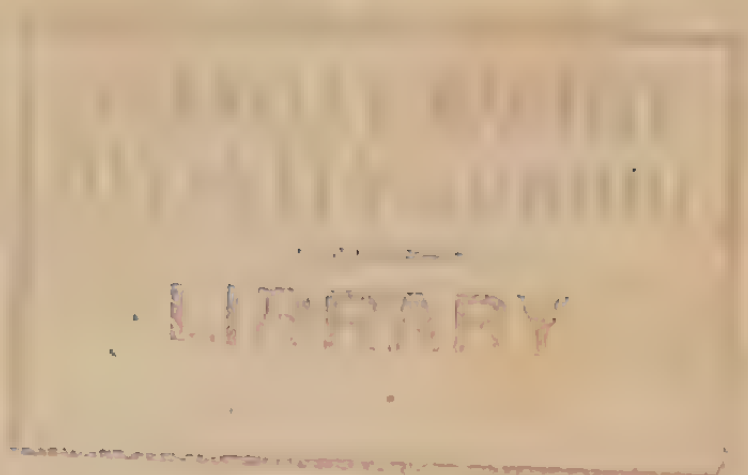
INCLUDING

HISTORICAL SKETCHES OF THE SUNDAY SCHOOL CAUSE IN EUROPE AND AMERICA.

Philadelphia:
AMERICAN BAPTIST PUBLICATION SOCIETY,
530 ARCH STREET.

BV
1508
A3
M6
1857





PREFACE.

An intimate acquaintance with the Sunday School cause of more than half a century, may probably be regarded as *one* qualification for writing on the topic. With many of the men and facts recorded in this little volume, its writer has been closely identified; so that his work has seemed to him a review of old friendships, and of the happiness enjoyed in laboring with not a few who are now enjoying the rewards of infinite love.

In the prosecution of his self-imposed task, the author has written because he

loved his work and those engaged in it; the interest increased with his labor; and he now lays down his pen, more than ever assured that the Sunday School is one of the chief agents of Heaven in the conversion of the world.

That feelings similar to his own may be enjoyed by tens of thousands of Christians who are yet vigorous for labor, is the ardent wish of one who has endeavored carefully to ascertain facts, and to record them in the spirit of zeal and love.

J. B.

Philadelphia, 1859.

CONTENTS.

CHAPTER I.

EARLY SUNDAY SCHOOLS—RAIKES'S SCHOOLS AT GLOUCESTER—PUBLIC OPINION RELATING TO THEM.

Luther's Sunday Schools—Schools of the Milanese—Kindermaun's Village School—Early Sunday Schools in England, established by Rev. Joseph Alleine—Miss Ball—Extract from the "*Gloucester Journal*"—Persons in Gloucestershire—Letter of Mr. Raikes to Colonel Townley—Public interest in Sunday Schools—Letter of Raikes to a gentleman in Yorkshire—Interview between Raikes and Joseph Lancaster—Sketch of Raikes's religious and philanthropic history—Poem by Tappan—Opposition shown to Sunday Schools—Sustained by Wesley.....*Page* 13

CHAPTER II.

PROGRESS OF SUNDAY SCHOOLS—SUNDAY SCHOOL SOCIETY—PUBLIC OPINION—USEFULNESS.

Introduction of Sunday Schools to the Manufacturing Districts—Large School at Stockport—Difficulties—Sketch of William Fox—His beneficent disposition—Correspondence with Mr. Raikes—Organization of the Sunday School Society in London—Rules for the Government of Sunday Schools—Letter of Mr. Raikes to a lady at Chelsea—Bishop Horne and the Queen—Interesting Statement from Hannah More—Her Correspondence with Mr. Wilberforce—Sketches of Messrs. Wilberforce and Thornton—Raikes and an old scholar—Poem..... *Page* 49

CHAPTER III.

SABBATH EVENING SCHOOLS IN SCOTLAND—SUNDAY SCHOOL UNION IN ENGLAND—ADULT SCHOOLS IN WALES.

Education in Scotland—Sabbath Evening Schools established in 1797—Rapid progress and happy effects—Paid teachers in England—Willam Brodie Gurney and his Schools—Commencement of the

Sunday School Union—Decline and revival of the Sunday School Society —William Freeman Lloyd and his labors—Rev. J. A. James and the Birmingham Sunday School Union—Meetings of the Sunday School Union—Breakfasts—Illness and death of Raikes—Anecdotes—Sonnet—Revival of Sunday Schools at Gloucester—Adult Schools in Wales and England—Aged reader in Vermont—Sunday School Revolution—Prize Poem..*Page* 90

CHAPTER IV.

EARLY SUNDAY SCHOOLS IN THE UNITED STATES—SUNDAY SCHOOL UNIONS—USEFULNESS—INFANT SCHOOLS —MISCELLANEOUS FACTS.

Sunday Schools in Plymouth—Savannah—Bethlehem — Among the Methodists — Philadelphia—Pawtucket—Stockbridge—New Jersey—Hanover —Religious Instruction—Schools at New York—Baltimore—Valley of the Mississippi—Robert May —School at Pittsburg—Wilmington—Boston—Mrs. Grahame—Mrs. Bethune—Correspondence with Mr. Prust—Miss S. Whitehead—Female Sunday School Union—First Baptist Sunday School in Philadelphia—First Episcopal Sunday School—Philadelphia Sunday and Adult School

Union—First Sunday Schools in Virginia—Anecdote—Conversions—Lowell—New York—Rochester—The West—Progress—President Harrison—Infant Sabbath Schools—Baptist Publication Society—Joseph Lancaster—Anecdote—May-Day Festival—Lines by Mrs. Sigourney—Floral Procession—Interesting Publication—The Boys' Meeting.....*Page* 142

CHAPTER V.

PROGRESS OF SUNDAY SCHOOLS IN GREAT BRITAIN—JUBILEE—INFLUENCE OF THE LONDON SUNDAY SCHOOL UNION—DECEASE OF ITS FOUNDERS—MODEL SCHOOL.

Progress of the Sunday School System in France—Holland—Germany—India—Ceylon—New South Wales—Wales—Decease of Mr. Fox—Origin of the Sunday School Jubilee—Meetings in London—Mr. Gurney and his Family—Hymns by Mr. Montgomery and Mrs. Gilbert—Sympathy of the American Sunday School Union—Influence of the London Union—Decease of Mr. Lloyd—Affecting Funeral—Rev. Richard Knill—Death of Mr. Gurney—Model Sunday School in England—Present extent of Sunday Schools in England....*Page* 189

CHAPTER VI.

IMPORTANT FACTS AND COUNSELS RELATING TO AMERICAN SUNDAY SCHOOLS.

A Sunday School in the West—First Sunday School in Minnesota—Poem by Mrs. Sigourney—Dr. Tyng's School—Sunday School Addresses—Tappan's lines on Charity—Sunday School Libraries—Anecdote—Monthly Concert of Prayer—No labor in vain—Unexpected usefulness—Anecdote related by Dr. Skinner—Supply of Teachers—Improvement of Sunday Schools—Statistics—Influence on Common Schools—Their Spiritual Usefulness—Facts stated by Dr. J. M. Peck—Schools in a Mining Town—Chicago—Cleveland—Tappan's lines on the Mississippi—Importance of Sunday Schools to the United States—Sunday School Colporteurs—The general necessity for them—Tappan's lines on the Sunday School Missionary—The Church and the Sunday School the only Teachers of sound Morals.....*Page* 230

ENGRAVINGS.

Portrait of Raikes.....*Frontispiece*

Raikes's Sunday School Room at Gloucester, 14

Surrey Chapel, London,..... 64

American Baptist Publication Society's Building,..... 174

Jubilee Meeting at Exeter Hall, ... 200

ROBERT RAIKES, ETC.

CHAPTER I.

EARLY SUNDAY SCHOOLS—RAIKES'S SCHOOLS AT GLOUCESTER—PUBLIC OPINION RELATING TO THEM.

As it is often difficult to trace the origin of a river, and to tell from which of two or three little springs it really commences its course, so is it with the beginning of Sunday Schools, that highly honored agency, by which millions of the young have become acquainted with the way of eternal happiness; and which promises to increase in the blessedness of its fruits till the millennial happiness

of our world shall arrive. In every age of the Church we seem to meet with its germs, but it was not till the beginning of the Reformation in the Sixteenth Century, that the scheme began, by the providence of God, to be developed as we now see it.

It appears, from DR. SEARS'S admirable "*Life of Luther*," that as early as 1527, only ten years after the beginning of the great work which that extraordinary man commenced, he "laid the foundation of the magnificent organization of schools to which Germany owes so much of her present fame." At the same time, religious schools on the Lord's day were established, and were devoted to the study of a Biblical catechism, singing the praises of God, and the great duty of prayer. All these were presented to the young in a form more simple and interesting than they could be from the pulpit. Dr. Sears has well said, in connection with the evidence he has collected, "It will appear that

RAIKES' SABBATH-SCHOOL ROOM AT GLOUCESTER -Page 14

the Nineteenth Century has made less advance than is commonly supposed upon the Sixteenth, in respect to the religious education of the young. In respect to books and organizations there is a difference; in respect to the thing itself—the object sought, the comparison would not be discreditable to the Reformer."

Other interesting facts of a similar character, relating to the continent of Europe, might be told. EUSTACE, in his "*Classical Tour*," speaking of the celebrated Charles Borromeo, who died in 1584, says:—"Many of his excellent institutions still remain, and among others, that of *Sunday Schools;* and it is both novel and affecting to behold on the Sabbath the vast area of the Cathedral filled with children, forming two grand divisions of boys and girls, ranged opposite each other, and these again subdivided into classes, according to their age and capacities, drawn up between the pillars, while two or more instructors at-

tend each class, and direct their questions and explanations to every little individual, without distinction. A clergyman attends each class, accompanied by one or more laymen for the boys, and for the girls by as many matrons. The lay persons are said to be often times of the first distinction. Tables are placed in different recesses for writing. This admirable practice, so beneficial and so edifying, is not confined to the Cathedral, or even to Milan. The pious Archbishop extended it to every part of his immense diocese, and it is observed in all the parochial churches of the Milanese."

From FRIESELANDER'S "*State of the Poor in Germany*," we learn that in 1773, a respectable Ecclesiastic, named Kindermaun, formed a Sunday School in the village in which he was settled, and that his example was soon followed by others, the happy result of which was that in Bohemia, crime almost immediately began to diminish. Maria

Theresa rewarded Kindermaun by ennobling him.

Assuredly not later than this, the very distinguished JOHN FREDERIC OBERLIN, pastor of Waldbach, in the Ban de la Roche, commenced his Sabbath Schools. When he entered on his interesting charge in 1767, there was but one miserable school-house in the five villages included in his parish, and here nothing was taught, for the sufficient reason, as the school-master himself said, that he knew nothing. Though Oberlin's income did not exceed two hundred dollars a year, by extraordinary sacrifices, and without aid from the parish funds, he erected four new school-houses, and established the first infant schools ever known, the models of those afterward organized at Paris and elsewhere. When the children had acquired what could be learnt in the infant departments, they were transferred to what may be regarded as the public schools, where they were

more fully prepared for the duties of future life.

While the devoted pastor carefully superintended the whole of these proceedings, he reserved almost exclusively for himself the *religious* instruction of all the pupils. Every Sunday, the children of each village, in rotation, assembled at the Church, to sing the hymns they had learned, to recite the religious lessons which they had committed to memory during the week, and to receive the exhortations or admonitions of their excellent pastor.

Even in England itself, for we speak not at present of our own country, it is remarkable, that in this case, as well as all others of a similar kind, God secures the honor of good to himself in such a way as to make it somewhat doubtful whose human hand was first employed in the work. It is true, that Robert Raikes first brought the system into prominent notice, and employed means to

extend it; but it would seem that when he began to work, he had no idea of what it would come to; others, whether he knew it or not, had engaged in the happy task. It has been said that the distinguished Joseph Alleine, author of the "*Alarm to the Unconverted,*" had a Sunday School attached to his church at Taunton, Somersetshire, as early as the year 1688. In 1769, a Miss Hannah Ball, of High Wycombe, a small town in Buckinghamshire, about thirty-five miles west of London, a member of the Episcopal church, collected together a number of poor children, taught them to read the Scriptures, to learn the Episcopal catechism, and repeat the Collect for the day before they accompanied her to divine service. In the old church of High Wycombe, the place is still pointed out where she and her pupils used to sit. Other persons, one or two in Raikes' own county of Gloucester, have been spoken of as originating the blessed institution, but

he must yet be regarded as the honored servant of God who stamped perpetuity on the system, and made it known to the world.

We believe that the first intimation of modern Sunday Schools ever given to the public in a newspaper, was a paragraph in the "*Gloucester Journal*" of November 3 1783, edited by Mr. Raikes, and probably written by his own pen. It was as follows:—

"Farmers and other inhabitants of the towns and villages, complain that they receive more injury to their property on the Sabbath than all the week besides. This, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the Catechism and conducted to church. In those parishes where this plan has been adopted, we are assured

that the behavior of the children is greatly civilized."

In giving an account of the efforts made by Mr. Raikes, we shall, as far as possible, do it in his own words; this is the more necessary, as we find in the published accounts by others, a very considerable degree of confusion in dates and the arrangement of details. The following account he gave to Colonel Townley, a gentleman of Lancashire, who had written to the Mayor of Gloucester on the subject:—

"The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are principally employed in the pin manufactory, chiefly reside, I was struck with concern at seeing a group of children, wretched and ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their

misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, minister of our parish, who has put some of them to school; but upon the Sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.'

This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplor-

able profanation of the Sabbath. I then inquired of the woman, if there were any decent, well-disposed women in the neighborhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling [twenty-four cents] for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

This, sir, was the commencement of the

plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays compared to what it used to be. The numbers who have learned to read and say their Catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two-and-two, in as much order as a company of

soldiers. I am generally at church, and after service they all come round me to make their bow, and if any animosities have arisen, to make their complaint. The great principle I inculcate is, to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book which I give amongst them; and some friends of mine, subscribers to the "*Society for Promoting Christian Knowledge*," sometimes make me a present of Bibles, Testaments, etc., which I distribute as rewards to the deserving.

The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city; and now a whole parish has taken up the object, so that I flatter myself in time the good effects will

appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavored to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervor; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers.

I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner.

The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendency greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing; but I could not undertake to supply this defect. I argue, therefore, 'if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and

learn what may tend to your good in that garb. I reject none on that footing. All that I require are clean hands, clean face, and the hair combed. If you have no clean shirt, come in that which you have on.' The want of decent apparel, at first, kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years old to twelve or fourteen. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me to be only practicable by establishing notions of duty, and practical habits of order and decorum at an early age. But whither am I running? I am ashamed to see how much I have trespassed on your patience, but I thought the most complete

idea of Sunday Schools was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind had they happened to have been called forth, as they were suggested to me.

I have no doubt that you will find great improvement to be made on this plan. The minds of many have taken hold on the prejudice—that we are to do nothing on the Sabbath-day which may be deemed labor, and therefore we are to be excused from all application of mind as well as body. The rooting-out of this prejudice is the point I aim at as my favorite object. Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think

this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions and vicious inclinations exercise over them; and they will find that true liberty and national welfare are thus more essentially promoted, than by any reform of Parliament."

It was not to be expected that a letter like this would be without happy fruits; especially as it was published, by consent of its author, in the "*Gentleman's Magazine*," which at that time had a large circulation among the most influential persons in English society. A very few months afterward he wrote a reply to similiar inquiries in a letter from a gentleman at Bradford, in Yorkshire; and though this production is of the same general character with the one already given, as it presents some facts in a different view,

and as we have but little more of its writer's correspondence, we shall transcribe it.

"Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home, and return at one; and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the Catechism till half-past five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the streets. This was the general outline of the regulations.

With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They

alleged that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required were clean faces, clean hands, and the hair combed. In other respects they were to come as their circumstances would admit. Many children began to show talents for learning, and a desire to be taught. Little rewards, such as books, combs, shoes, or some article of apparel, were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to the schools on the Sunday afternoon, to hear the children [repeat] their Catechism; this was of great consequence. Another clergyman hears them [repeat] their Catechism

once a quarter, publicly in the church, and rewards their good behavior with some little gratuity.

They are frequently admonished to refrain from swearing; and certain boys who are distinguished by their decent behavior, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighborhood. When quarrels have arisen, the transgressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good-natured behavior, is often inculcated.

This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he

perceived any alteration in the poor children he employed. 'Sir,' said he, 'the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday Schools, they have seemed anxious to show that they are not the ignorant, illiterate creatures they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behavior, they are anxious to gain his friendship and good opinion. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular could have been effected amongst the set of untutored beings I employed.'

From this little sketch of the reformation

which has taken place, there is reason to hope, that a general establishment of Sunday Schools would, in time, make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent." In a postscript to this letter, Mr. Raikes adds, "To some of the school-mistresses I give two shillings a week extra, to take the children when they come from work, during the week-days."

We may add in this connection, what Mr. Raikes once told the excellent Joseph Lancaster, of whom we shall speak hereafter, that when he was revolving the subject of Sunday Schools in his thoughts, the word TRY was so powerfully impressed on his mind that it impelled him to action. He said further, "I can never pass by the spot where the word TRY came so powerfully into my mind, without lifting up my heart and

hands to Heaven, in gratitude to God, for having put such a thought into my heart."

Our readers have probably, before this time, been anxious to know whatever can be told them of the early history of Robert Raikes, and of his relations to society before the commencement of the work which will never allow his name to die. Nothing is known of his parents, and but very little of himself till he appears publicly on the stage of action. He was born in the city of Gloucester, September 14th, 1736. We know that he must have, in some manner, received a tolerably good education in early life, because for some years before he was known at a distance from home, he was the editor and proprietor of a respectable weekly newspaper, called the "*Gloucester Journal*," which was sustained with much ability and on correct principles. The "*Gentleman's Magazine*," of which we have already seen he was a correspondent, says that he received his

education at the University of Cambridge, and then succeeded his father in his business as a printer.

We learn from the "*European Magazine*," of 1788, that the first philanthropic object which engaged Mr. Raikes's attention, was the miserable condition of the county Bridewell, or prison, within the city of Gloucester, which being part of the county jail, the persons committed by the magistrate for petty offenses, between the periods of holding the Quarter Sessions, associated, from necessity, with felons of the worst description, with little or no means of subsistence from labor, and very small allowance of food and clothing from the county; indeed, they almost entirely depended on the charity of those who, to gratify curiosity or to transact business, visted the prison. To relieve these poor creatures, and to make their situation at least endurable, our worthy editor employed his pen, his influence, and his prop-

erty. Finding that ignorance was one great source of their calamity, he obtained books for those who were able to read; and on their release, in many instances succeeded in obtaining for them a supply of labor, thus taking from them the most common temptation to crime. By such means does he seem to have had his attention first directed to the sad condition of the poor, and thus was he in part prepared for his future labors.

Of the strictly *religious* history of this eminent man, we know even less than we do of his early life. Forty years ago we were well acquainted with a distinguished Christian gentleman in London, who was intimately acquainted with Raikes at the time he commenced Sabbath Schools; and he was entirely convinced that his friend at that period was inexperienced in the religion of the heart; and that he was resting his expectations of eternal life on the morality of his conduct, and his observance of the forms of devotion.

And with this accorded the testimony borne in the Memoir of the Rev. Thomas English, an excellent Congregational minister, who died in 1809. This was to the effect that Mr. Raikes's first thorough conviction of sin, and his first approach to the Cross of Christ for mercy, was the result of reading the fifty-third chapter of Isaiah to a little girl, one of his own Sunday scholars. So marvelously does the blessed God work in the accomplishment of his greatest designs.

What American teacher can have read the facts we have presented, without being reminded of the beautiful lines of Tappan, so graphically describing Raikes in his first Sunday School rambles in the suburbs of Gloucester?

"And who is he that's seeking,
With look and language mild,
To heal the heart that's breaking,
And glad the vagrant child?

He searches lane and alley,
The mean and dark abode,
From Satan's hosts to rally,
The conscripts due to God.

With words of kindly greeting,
Warm from an honest heart,
He's ignorance entreating,
In knowledge to have part.
With Charity unfailing,
He patiently doth take
Rebuke and sinful railing
For Christ the Shepherd's sake.

He wins from vicious mothers,
The children of neglect;
The sisters and the brothers
From households sadly wrecked.
And these, the truth impressing,
Beneath his gentle rule,
Have called on him a blessing,
Who formed the Sunday School.

I'd rather my life's story
Should have such episode,
Than all the gorgeous glory
Napoleon's history showed.

For when no more war's banner,
With shouting is unfurled,
Those children's sweet hosanna
May shake the upper world."

It is a very instructive, as well as a humil iating fact, that even Christian men are often disposed to look with shyness on new methods of doing good. George Offor, a worthy magistrate in London, and an old and efficient Sunday School teacher, tells us in his Introduction to what may properly be called the Classical edition of "BUNYAN'S *Pilgrim's Progress*," that not only was that grand work opposed by the friends of Bunyan, both before and after its publication, but that when Sunday Schools first originated, some of the most eminent evangelical Dissenting ministers in London, held a conference on the subject of their introduction into that city, when it was pleaded against them, that such schools were a desecration of the Lord's day, and it was

only by a very small majority that they were sanctioned.

Nor was this all the opposition which Sunday Schools met with in England. We have lying before us the first volume of "*The Protestant Dissenter's Magazine*," published in London, in 1794, in which appears a letter written from one of the country towns, complaining that these schools had existed there for nine years, and "no single instance of moral improvement has occurred, to distinguish any of the Sunday School children from others." The writer then goes on to show that he and his friends opposed it from conscientious motives, as they believed the Sunday School violated the morality of a Sabbath—that the commandments of men were taught in connection with pure Christianity; and "3. It appeared to some, that this institution inverted the order of nature, for the promoters thereof gave out, that their Sunday Schools would be able, and were to in-

struct their ignorant parents; whereas, people of thought, and reflection, apprehend that the *Clergy*, whose province it was, and who were so amply paid for so doing, should teach the parents first; and that the grand object of those in power, ought to be, to devise means for bettering *their* circumstances, that they might be able to educate their own children." The good man closes his letter, which may well now be placed among the Curiosities of Sunday School Literature, by asking, "How can it be expected that the Divine Being will sanction the violation of his own laws? or give a blessing to an institution which appears to be contrary to his revealed will?" Where could the man be now found, after the system has been so long tried, and that with such blessed results, who would thus argue?

It will not be a matter of surprise to those acquainted with the character of the religious people of those times, that this morbid state of feeling, in reference to the observance of the

Sabbath, existed. And till the plan of *gratuitous* instruction began to be acted on, the difficulty was truly great. It may now excite a smile to learn that a right reverend bishop of that day gravely proposed to remove the difficulty by suggesting that the *Sunday* Schools should be held on the *Saturday* afternoon!

It is well known that the venerable John Wesley, the founder of the Wesleyan Methodist Church, lived some ten years after the establishment of Sunday Schools; and it will occasion the reader no surprise that he was their zealous advocate. He formed them wherever, in his travels in the United Kingdom, he found it practicable; and, in every country where Methodists have since been found, multitudes of children have thus enjoyed their fostering care. In his Journal, under date of July 18, 1784, he says: "I preached morning and evening in Bingley church; but it would not contain the congre-

gation. Before service, I stepped into the Sunday School, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than we are aware of. Who knows but some of these schools may become nurseries for Christians?"

In the year 1786, Mr. Wesley visited Bolton, in Lancashire, where he found, connected with the Methodist Society in that place, Sunday Schools containing about five hundred and fifty children. At the close of the service he says: "Such an army of them got about me when I came out of the chapel, that I could scarcely disengage myself from them." On July 27, 1787, Mr. Wesley again visited Bolton, at which period

the number of scholars in the Sunday School had increased to eight hundred. He says: "They are taught by about eighty masters, who receive no pay but what they are to receive from their great Master. About a hundred of them, part boys and part girls, are taught to sing; and they sang so true, that, all singing together, they seemed to be but one voice. The house was thoroughly filled while I explained and applied the first and great commandment. What is all morality and religion without this? A mere castle in the air. In the evening, many of the children still hovering round the house I desired forty or fifty to come and sing—

'Vital spark of heavenly flame.'

Although some of them were silent—not being able to sing for tears—yet the harmony was such as I believe could not be equaled in the King's chapel."

It would be unjust to the memory of the

sainted Wesley, if we did not introduce here a letter written by him, in his eighty-fourth year, to the Rev. Richard Rodda, of Chester. It will be seen to be eminently characteristic of its writer. Its date was London, June 17, 1787:

"My dear brother, I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

Still more interesting is a letter he wrote to the Rev. Charles Atmore, just twelve months before his death, dated March 24, 1790, in which he says:

"Dear Charles:—I am glad you have set up Sunday Schools in Newcastle. It is one of the noblest institutions which has been seen in Europe for some centuries; and will increase more and more, provided the teach-

ers and inspectors do their duties. Nothing can prevent the increase of this blessed work but the neglect of the instruments. Therefore, be sure to watch over these with all care, that they may not grow weary in well-doing. Grace be with you and yours."

Before the decease of Mr. Wesley, which occurred in 1791, his fears as to opposition to Sunday Schools, expressed in his letter to Mr. Rodda, were realized. Ministers of Christianity, even bishops of the Established Church, began to charge them as fraught with evil, and to accuse their friends with a design to overturn the government. It would be easy, were it indeed necessary, and if the limits of our volume would allow, to give many facts illustrative of this statement, but we joyfully turn to other and more gratifying scenes.

CHAPTER II.

PROGRESS OF SUNDAY SCHOOLS—SUNDAY SCHOOL SOCIETY—PUBLIC OPINION—USEFULNESS.

It may be well supposed, that the Sunday School, promising as it did so many advantages to society, would at least be tried, especially in the manufacturing districts of England, where many tens of thousands of the children of the poor were baptized in ignorance, and growing up ready to fall into vices of every kind. Bradford, in Yorkshire, in the very centre of the district for the manufacture of woolen cloths, appears to have been among the very first of the large towns which introduced the system; and Leeds, in the same county, very soon collected into these

institutions not less than eighteen hundred children. But at Stockport, in Cheshire, the Sunday School was destined to be tried on a larger scale than at any other place during its whole history. Christians of every evangelical denomination united in a mighty effort to bless their neighborhood in this manner. So early as 1784, they first published their rules, and engaged a large number of teachers at the accustomed rate of a shilling a day. Thousands on thousands of children were collected; and such was the growth of Christian zeal in the cause, that but a very few years elapsed before teachers enough offered their services without fee or reward, to accomplish the whole work demanded of them. A building was erected, measuring one hundred and thirty-two feet in length, and fifty-seven in width; in this edifice, divided into suitable rooms, many thousands of children have been educated, and

still the Stockport Sunday School is the boast of its inhabitants.

Before dismissing this notice of the vast Sunday School organization at Stockport, impartiality requires us to say that its plan has not been unattended by evils, and that the *spiritual* advantages of Sunday Schools have been best secured by the connection of smaller establishments with individual churches, where they more fully enlist Christian sympathy, and secure the oversight of the faithful pastor.

The state of Great Britain and Ireland at this time, demanded more extended exertions to advance a moral reformation than at any period which had been seen since the Reformation; and however great had been the happy results of Sunday Schools so far as they had been tried, their extension was more difficult than would now appear to a superficial observer possible. Comparatively few persons felt interest in the matter, and these were

generally poor; besides, there was no small difficulty in obtaining suitable teachers, even when they were to be paid; and, above all, there were scarcely any books or other school requisites suitable for the purpose. The blessed God, however, is never at a loss to carry on his purposes of mercy, and with infinite ease can he dispose his servants to make their labors entirely subservient to his plans. These remarks derive an illustration from the facts we have now to state.

William Fox was born at Clapton, the same year which gave birth to Raikes in the capital of the same county. His parents, poor as to the things of this world, were yet rich in faith, and heirs of the kingdom of Jesus; they were members of a Baptist church in that neighborhood, under the pastorate of the Rev. Benjamin Beddome, author of many excellent hymns still in use, and who was esteemed by Robert Hall as the most eminent preacher belonging to his denomination of

that day. Deprived of his father in early life, William was left with seven other children to the care of his mother, who sustained no small trials in their support and education. He was the youngest of the family, and at seven years of age was engaged by his eldest brother, who had become a farmer in the village, to drive the birds off the wheat. While thus employed at ten years of age, he sat down under a tree in the field and bitterly wept. "All my brothers," said he to himself, "are well provided for, but there is no prospect at all of a comfortable provision for me." After much consideration, he came to a resolution extraordinary for a lad of ten years in such circumstances: "I will," thought he, "get into some profitable business, and will pursue it with industry and care until I have acquired sufficient property to *purchase* this farm of my brother's; nor will I be contented until I possess as my own the whole of this my native village, and the

lordship which belongs to it." Forty years afterward he had accomplished his object.

His employment in the fields had prevented him from obtaining education, which was, and had long been, an object of his intense desire. Every moment he could spare from his labors he turned to the best account, and having at length entered the village school, in the intervals of the hours of study, while other boys were at play, he was still at his books. His schoolmaster strongly recommended him to a situation, which William, intent on becoming the Lord of the Manor of Clapton, entered upon with ardor. At the end of six months, alas, declining health compelled him to relinquish his engagement, and he resumed his rustic employments till he had almost completed his sixteenth year.

In 1752, William Fox entered the establishment of a dry goods merchant in the aristocratical city of Oxford. Mr. Ivimey, who wrote a brief and interesting memoir

of him, says: "His behavior was such as might have formed a model for young men in similar situations; it proved the truth of the sensible adage, 'Character is power.'" His master in a short time placed him at the head of his business; and, two years before the expiration of his indenture, gave up to him his house and shop and stock of goods, the value of which was from fifteen to twenty thousand dollars. This conduct of Mr. R. was the more remarkable, as he was a man of notoriously miserly habits, had two nephews in his employment who had been longer in the business than Fox, and knew that William Fox would never, in the discharge of business, act on his employer's system of serving his customers on the Lord's day, and of asking more for his goods than he intended to take. All this Mr. Fox avowed; and though the reply was, "If you do not serve on a Sunday, you will very soon lose all the business," he entrusted him

with the whole property, which in a very few years was all paid for, and Mr. Fox found himself in comfortable circumstances.

About a year before he entered on his business, Mr. Fox and one of his sisters were baptized, and united with the church of which their honored parents had long been members. We are told that his conversion was effected by the blessing of the Holy Spirit on his reading the only religious book which his master possessed except the Bible. Not long after this event, he turned his attention to the subject of marriage, to him a matter of very solemn importance. When his friends talked to him on the subject, he used to reply: "There are three things in relation to marriage which I am resolved *not* to do:—First, I will not marry a woman who is not decidedly pious. Second, I will not unite myself to a wife until I am satisfied that I can respectably maintain her. Third, I will not marry any woman, without I can

first obtain her father's consent." To these resolutions he firmly adhered, and in 1761 he married a daughter of Mr. Jonathan Tabor, a gentleman highly esteemed for piety and integrity. In this connection, during a very long period, Mr. Fox was remarkably happy.

About three years after his marriage, Mr. Fox removed with his wife, to London, and engaged in business. He became connected with the Baptist church of which the excellent Abraham Booth was pastor, whose intimate acquaintance, and that of several other eminent Christians, he happily enjoyed. But for some time his earthly prospects were gloomy; business did not succeed equal to his expectations, and he was also the subject of threatening disease. Prayer on his account was made by many, and health was restored, his business rapidly increased, and he soon accumulated a large property.

His heart, however, was not allowed by the God to whom he had given it, to place an

inordinate love on the objects of earth. His business required him to take frequent journeys into different parts of England, and he soon began deeply to deplore the ignorance and vices of a large portion of the population. He first began to inquire whether parliamentary interference was not necessary, but soon settled down into the conviction that evangelical truth only could effect the great object of moral reform; nor did he long hesitate as to making what was then regarded as a grand experiment.

About the year 1784, Mr. Fox realized the object of his childish ambition; he purchased the Manor of Clapton, his native village. He clothed the poor men, women, and children, and set up a day-school for the free instruction of all who were willing to attend it. The reading in the school was entirely confined to the Bible. He proposed also to his most intimate friends the formation of a Society by which every poor person in the king

dom should be taught to read. After much labor and anxiety had been employed on this subject, both by himself and many of his friends, the plan was abandoned as far too expensive.

Just at this period, Mr. Raikes' Sunday Schools attracted Mr. Fox's attention, and on June 15, 1785, he wrote on the subject to that excellent man. We give a short extract from his letter:—"You must know, sir, long before your excellent letter appeared in the papers, I had felt a compassion, and entertained sentiments for the indigent and ignorant poor, extremely similar to your own. This led me to set up a school in one of our villages, Clapton, near Bourton-on-the-Water; but as it is a *daily* one, and therefore attended with far greater expense, and perhaps with less utility than yours, it will very much oblige me, and probably greatly promote the design I have in view, if you will please to favor me with a further account of

your plan, if any alteration, and what particular advantages have resulted from it since the publication of your letter. I have been apprehensive, and shall be extremely glad to find myself mistaken, that it would be difficult, if not impossible, to teach children to read by their attendance on schools only on one day in seven. This is very material for me to know; and if they can, it will also be as desirable to know the average time it takes for such instruction, together with the age at which they are taken, the mode pursued by the teachers, and the expense attending the same. The reason I am thus particular is, because a Society is forming in town, to which I belong, for carrying a plan of this sort into general use."

From the reply of Mr. Raikes to this letter, we can only present an extract:—"With respect to the possibility of teaching children by the attendance they give upon the Sunday, I thought with you on my first onset,

that little was to be gained; but I now find that it has suggested to the parents that the little progress made on the Sunday might be improved, and they have therefore engaged to give the teachers a penny a week to admit the children once or twice a day, during the recess from work at dinner time, or morning, to take a lesson every day in the week. To one of my teachers, who lives in the worst part of our suburbs, I allow two shillings a week extra, besides the shilling I give her for the Sunday employ, to let all that are willing come and read in this manner. I see admirable effects from this addition to my scheme. I find mothers of the children, and grown-up young women, have begged to be admitted to partake of this benefit. Sorry I am to say that none of the other sex have shown the same desire.

A clergyman from Painswick called upon me this afternoon and expressed his surprise at the progress made there. Many boys can

now read who certainly have no other opportunity than what they derive from their Sunday instruction. This he assured me was the fact; but I think they must have applied at their own homes. I hear that the people in the Forest of Dean have begun to set this machine in motion among the children of the colliers, a most savage race. A person from Mitchel Dean called upon me a few days ago, to report their progress. 'Sir,' said he, 'we have now many children who, three months ago, knew not a letter from a cart wheel,' that was his expression, 'who can now repeat hymns in a manner that would astonish you.'"

The result of Mr. Fox's labors, who was greatly encouraged by Mr. Raikes's correspondence, was the organization of a Society which has proved a most invaluable blessing, and which is still extensively useful as "THE SOCIETY FOR PROMOTING SUNDAY SCHOOLS THROUGHOUT THE BRITISH DO

MINIONS," or as abbreviated, "THE SUNDAY SCHOOL SOCIETY."

Not a few of our readers will feel an interest in the simple rules which they drew up for the government of the schools, and which the Committee seem to have sent out with their very early circulars.

"To the Masters and Mistresses of Sunday Schools.

1. Endeavor to know and practice the best method of instruction.

2. Be diligent in teaching the children to read well.

3. Take pains to make them understand all they are taught.

4. Neither writing nor arithmetic is to be taught on *Sunday*.

5. Require nothing of the scholars but what they can and should do, but see that all is done that is required.

6. Keep exact accounts of their attendance

every Sabbath day; and if any absent themselves, inquire the reasons of their parents.

7. Make faithful reports to the visitors, both of the improvement and the behavior of your scholars.

8. Range your scholars in classes, according to their ages and abilities, in order to raise such to a higher class whose care and improvement merit advancement, and to degrade others who by negligence have deserved it.

9. Avoid as much as possible corporal punishments: try advice, persuasion, encouragement, disgrace, confinement, etc.; more especially aim to inspire them with a disposition to excel; and contrive honorary rewards to confer upon them such as deserve them.

10. Above all, keep the religious ends of the institution always in sight; and be constantly reminding all under your care that Sunday Schools are designed to check

SURREY CHAPEL, LONDON.—PAGE 64.

and reform vicious habits, and all tendencies toward them, in the rising generation. To inculcate upon them a becoming regard for the word and worship of Almighty God. To require their keeping holy the Sabbath day. To warn them of the evil of sin in general, and of youthful sins in particular; such as pride, pilfering, idleness, swearing, lying, disobedience to parents, etc. To set before them the excellency and importance of justice, diligence, humility, and a conscientious regard to truth in all they say, and a respectful subjection to those whom the providence of God has set over them. Finally, to explain, in a manner suited to their understandings, all the truths and duties recommended in the Holy Scriptures; and promote a believing and obedient regard to them for their happiness, both here and hereafter."

Returning now to the history of the progress of Sunday Schools in immediate con-

nection with their founder, we transcribe a letter, comparatively little known, addressed by Mr. Raikes to an old friend, a lady residing at Chelsea, London. We are aware that in some particulars it resembles its predecessors written several years before, but it contains also something new; and the reader has probably learnt before this to pardon a fond father who loves to tell each friend he meets with, stories of his pet child. This letter was dated Nov. 5, 1787:—

"My dear Madam.—Amongst the numerous correspondents which my little project for civilizing the rising generation of the poor has led me to address, I have to no one taken up my pen with more pleasure than to you, my old friend, with whom I formerly passed so many cheerful hours.

I am rejoiced to find that the people in your neighborhood are thus ready to listen to that strong and pathetic injunction given by our Saviour a little before his resurrec-

tion [ascension]—'Feed my lambs;' and if it were posssible for me to afford any hints that might be useful, great would be the pleasure I should receive.

In answer to your queries, I shall as concisely as possible state, that I endeavor to assemble the children as early as is consistent with their perfect cleanliness—an indispensable rule; the hour prescribed in our rules is eight o'clock, but it is usually half after eight before our flock is collected. Twenty is the number allotted to each teacher; the sexes [are] kept separate. The twenty are divided into four classes; the children who show any superiority in attainments are placed as leaders of the several classes, and employed in teaching the others their letters, or in hearing them read in a low whisper, which may be done without interrupting the master or mistress in their business, and will keep the attention of the children engaged, that they do not play or

make a noise. Their attending the service of the church once a day, has to me seemed sufficient, for their time may be spent more profitably, perhaps, in receiving instruction, than in being present at a long discourse, which their minds are not yet able to comprehend. But people may think differently on this point. Within this month the minister of my parish has at last condescended to give me assistance in this laborious work, which I have now carried on six years with little or no support. He chooses that the children should come to church both morning and afternoon. I brought them to church only in the afternoon. If this should answer better than my plans, on some future occasion I will let you or Mr. H. know it.

The stipend to the teachers here is a shilling each Sunday; but we find them firing [fuel], and bestow gratuities as rewards of diligence, which may make it worth sixpence more.

But the success of the whole depends on the attention paid by people of condition. If persons of some consequence will condescend to officiate as visitors, and by kind words encourage the good among these despised and hitherto neglected creatures, and give gentle reproof to those who stray from their duty, a wonderful effect will in a few months be discoverable. Were I among you, I would call forth the gentlemen to visit the boys, and the ladies to superintend the girls. Go to Brentford, and learn of Mrs. Trimmer! This is what I should say to the ladies of Chelsea. I would beg leave to recommend the perusal of MRS. TRIMMER'S '*Economy of Charity*.' It may be had at Johnson's, in St. Paul's Church-yard.

It had sometimes been a difficult task to keep the children in proper order when they were all assembled at church; but I now sit near them myself, which has had the effect of preserving the most proper decorum.

After the sermon in the morning they return home to dinner, and meet at the schools at half after one, and are dismissed at five, with strict injunctions to observe a quiet behavior, free from all noise and clamor. Before the business is begun in the morning, they all kneel down while a prayer is read, and the same before dismission in the evening.

To those children who distinguish themselves as examples of diligence, quietness in behavior, observance of order, kindness to their companions, etc., I give some little token of my regard, as a pair of shoes if they are barefooted; and some who are very bare of apparel, I clothe. This I have been enabled to do, in many instances, through the liberal support given by my brothers in the city. By these means I have acquired considerable ascendency over the minds of the children. Besides, I frequently go round to their habitations, to inquire into their behavior at home, and into the conduct of their parents,

to whom I give some little hints now and then, as well as to the children.

I was taking a woman to task one day before her husband, because the house was not so clean as it ought [to be]. 'Troth, sir,' said the man, 'I wish you would come a little oftener, we should be all the better.' The people tell me that they keep their children in more order by the threat of telling Mr. Raikes, than they could formerly with the most severe stripes.

It is that part of our Saviour's character which I aim at imitating, 'He went about doing good.' No one can form an idea what benefits he is capable of rendering to the community by the condescension of visiting the dwellings of the poor. You may remember the place without the South-gate, called Littleworth; it used to be the St. Giles's of Gloucester. By going amongst those people, I have totally changed their manners. They avow at this time that the

place is quite a heaven to what it used to be. Some of the vilest of the boys are now so exemplary in behavior, that I have taken one into my own service. I mention this as an evidence of what may be done.

But I fear I am growing too prolix, and that I shall cause you to repent the opening a correspondence with your old acquaintance. I must now tell you that I am blessed with six excellent girls and two lovely boys. My eldest boy was born the very day that I made public to the world the scheme of Sunday Schools in my paper of November 3, 1783. In four years' time it has extended so rapidly, as now to include two hundred and fifty thousand children; it is increasing more and more. It reminds me of the grain of mustard seed."

While Sunday Schools were even yet opposed by some high in rank and mighty in influence, they were warmly sustained by others. We may say in passing that Queen

Charlotte had no disinclination to have it understood that she took much interest in the plan. Bishop Horne, whose work on the Psalms is well known, published a discourse about this period, in which, after speaking of the awful depravity of the age, he says, "Dark as is the prospect, a ray of light has broke in upon it, and that from an unexpected quarter. An institution has been set up by a private individual, to the excellency of which every man who loves his country must rejoice to bear his testimony. From small beginnings it has increased and diffused itself in a wonderful manner. The sagacity of the wisest cannot foresee how much good may in the end be done by it, and how far it may go toward saving a great people from impending ruin. At the moment in which I am speaking, no less than one hundred thousand pupils are said to be in training under its care. There may be soon ten times that number; and if it finally succeed with half,

those five hundred thousand honest men and virtuous women, duly mingled in the mass of the community, will make a great alteration, yea, accomplish incalculable good." How very soon were the highest hopes of the good man more than exceeded!

The rapidly extending happy results of Sunday Schools, and of the Sunday School Society, may be learnt from the records and letters of an early period of their existence. Who is not delighted to see the eminently pious and literary Hannah More writing as she did, in 1789, to the distinguished statesman William Wilberforce, to obtain books from the Sunday School Society for the use of the schools she had originated in Cheddar, which was surrounded with five parishes, no one of which had a resident clergyman? She thus writes: "This hot weather makes me suffer terribly, yet I have now and then a good day; and on Sunday was enabled to open the School. It was an affecting sight.

Several of the grown-up youths had been tried at the last Assizes [for crime]; three were the children of a person lately condemned to be hanged—many, thieves! All ignorant, profane, and vicious beyond belief. Of this banditti we have enlisted one hundred and seventy; and when the clergyman, a hard man, who is also the magistrate, saw these creatures kneeling around us, whom he had seldom seen but to commit [to prison] or to punish in some [other] way, he burst into tears. I can do them little good, I fear, but the grace of God can do all. Your friend Henry Thornton thought we ought to try."

On reading of this scene, we are not surprised that this excellent lady should add in a postscript to the same letter, "Have you never found your mind, when it has been weak, now and then touched and raised by some very trifling circumstance? So I felt on Sunday. The principal people from many

parishes came to the opening of this scheme for the instruction of this place, which is considered a sort of Botany Bay, [the then place for the transportation of criminals]. Some musical gentlemen, drawn from a distance by curiosity, just as I was coming out of church with my ragged regiment, much depressed to think how little good I could do them, quite unexpectedly struck up that beautiful and animating anthem, 'Inasmuch as ye did it to one of the least of these, ye have done it unto me.' It was well performed, and had a striking effect."

This subject is one of so much interest, both in itself, and as illustrating the character of a very large portion of the rural population of England at that time, that we make no apology for giving a long extract of a letter from Miss More to Mr. Wilberforce, written in 1791. It relates to Cheddar, the place already referred to, which had been taken up as the result of Mr. Wilberforce's

special request, and where the experiment had now been tried for five years. She says: "After the discoveries made of the deplorable state of that place, my sister and I went and took a lodging at a little public-house there, to see what we could do, for we were utterly at a loss how to begin. We found more than two thousand people in the parish, almost all very poor; no gentry; a dozen wealthy farmers, hard, brutal, and ignorant. We visited them all, picking up at one house, like fortune-tellers, the name and character of the next. We told them that we intended to set up a school for the poor. They did not like it. We assured them that we did not desire a shilling from them, but wished their concurrence, as we knew they could influence their workmen. One of the farmers seemed pleased and civil; he was rich, but covetous, a hard drinker, and his wife a woman of loose morals, but good natural sense; she became our friend

sooner than some of the decent and the formal, and let us have a house, the only one in the parish, at £7 [nearly $35] per annum, with a good garden. Adjoining to it was a large ox-house; this we roofed and floored; and, by putting in a couple of windows, it made a good school-room. While this was doing, we went to every house in the place, and found every house a scene of the greatest ignorance and vice. We saw but one Bible in all the parish, and that was used to prop a flower-pot. No clergyman had resided in it for forty years. One rode over, three miles from Wells, to preach once on a Sunday; but no weekly duty was done, or sick persons visited—and children were often buried without any funeral service. Eight people in the morning, and twenty in the afternoon, was considered a good congregation. We spent our whole time in getting at the characters of all the people, the employments, wages,

and number of every family; and this we have done in our other nine parishes. On a fixed day, of which we gave notice in the church, every woman, with all her children above six years old, met us. We took an exact list from their account, and engaged one hundred and twenty to attend on the following Sunday. A great many refused to send their children unless we paid them for it; and not a few refused, because they were not sure of my intentions; being apprehensive that, at the end of seven years, if they attended so long, I should acquire a power over them, and send them beyond sea. I must have heard this myself, in order to believe that so much ignorance existed out of Africa. While this was going on, we had set every engine at work to find proper teachers. On this every thing depended. I had the happiness to find a woman of excellent natural sense, great knowledge of the human heart, activity,

zeal, and uncommon piety. She had had a good fortune for one in middling life, but a wicked son had much reduced it. She had, however, still an estate of forty pounds [almost $200] a year, or very nearly. She brought with her a daughter, twenty-five years old, quite equal to herself in all other points; in capacity superior.

It was winter, and we all met at the School on Sunday morning, at nine o'clock, having invited many parents to be present at the opening. We had drawn up some rules, which were read, then some suitable portions of Scripture, part of the thirty-fourth Psalm, then a hymn sung, and then a prayer read, composed for the occasion.

At the end of a year we perceived that much ground had been gained among the poor; but the success was attended with no small persecution from the rich, though some of them grew more favorable. I now ventured to have a sermon read after school

on a Sunday evening, inviting a few of the parents, and keeping the grown-up children; the sermons were of the most awakening sort, and soon produced sensible effect. It was at first thought a very *methodistical* measure, and we got a few broken windows; but quiet perseverance, and the great prudence with which the zeal of our good mistresses was regulated, carried us through. Many reprobates were, by the blessing of God, awakened, and many swearers and Sabbath-breakers reclaimed. The numbers both of old and young scholars increased; and the daily life and conversation of many seemed to keep pace with their religious profession on the Sunday.

We now began to distribute Bibles, Prayer-books, and other good books, but never at random, and only to those who had given some evidence of their loving and deserving them. They are always made the reward of superior learning, or some

other merit, as we can have no other proof that they will be read. Those who manifest the greatest diligence, get the books of most importance. During my absence in the winter, a great many will learn twenty or thirty chapters, psalms, and hymns. At the end of three years, during the winter, the more serious of the parents began to attend on the Wednesday nights; and on Tuesday nights, twenty or thirty young people of superior piety met at the school to read the Scriptures, and hear them explained.

We have an anniversary feast of tea, and I get some of the clergy and a few of the better sort of people to come to it. We wait on the women, who sit and enjoy their dignity. The journal and state of affairs is read after church; and we collect all the facts we can as to the conduct of the villagers; whether the church has been more attended, fewer or more frauds, less or more swearing, scolding, or Sabbath-breaking. All this is pro-

duced for or against them, in battle array, in a little sort of sermon, made up of praise, censure, and exhortation, as they may be found to have merited. . . . We are now in our sixth year at Cheddar, and two hundred children, and above two hundred older people constantly attend. God has blessed the work beyond all my hopes. The farmer's wife, our landlady, is become one of the most eminent Christians I know; and though we had last year the great misfortune to lose our elder mistress, her truly Christian death was made the means of confirming many in piety."

The extract we have just completed from the letters of Hannah More, contain the names of two gentlemen of whom the reader will be glad to know something more. Of WILLIAM WILBERFORCE, Esquire, many years a distinguished member of the English Parliament, as he is so well known, it is not necessary to say much. He was born at

Hull, in Yorkshire, in 1759, and after acquiring the highest education, was in very early life introduced to the Legislature, where he sat for many years for his native county. His early life was marked by gayety and worldliness; but converted in a remarkable manner to the love of holiness, he devoted his talents, his learning, and his almost boundless influence to the cause of Christian philanthropy. He published a volume called "*A Practical View of Christianity*," which contributed greatly to a revival of religion among the higher classes of English society, leading to the conversion, among others, of the afterward very distinguished Legh Richmond, the well-known author of the "*Dairyman's Daughter*," and other similar works. Mr. Wilberforce wrote also on the Christian Sabbath, and was the chief agent in the abolition of the British slave trade. The work of his which we first named has had a very extraordinary circulation, not less than

fifty editions having been published in England and this country. His property was considerable; he gave very liberally to Christian and benevolent objects, and was marked for his active zeal and his Christian spirit, being perfectly free from bigotry. He died in 1833, and by the agency of the English Government, was buried with the most distinguished men of that country in Westminster Abbey.

HENRY THORNTON, Esq., the son of a wealthy merchant, was no less eminent than his friend Wilberforce for piety and zeal, which were directed chiefly to the attainment of the same objects. He was elected to serve in the British House of Commons in eight successive Parliaments by the same constituency. He was the chairman of the meeting which organized the Sunday School Society in 1785, and was annually elected the Treasurer of the British and Foreign Bible Society, from its establishment in

1804, till the time of his death, in 1815. Education, in all its forms, was an object to promote which he employed his warmest energies, and he eminently succeeded in his efforts.

Among many instances of usefulness which have followed Sunday School instructions, the reader will be assuredly interested in one thus given by Mr. Raikes himself:—"One day I overtook a soldier just entering the church door. This was on a week-day. As I passed him, I said it gave me great pleasure to see that he was going to a place of divine worship. 'Ah, sir,' said he, 'I may thank you for that.' 'Me!' said I, 'why I do not know that I ever saw you before. 'Sir,' said he, 'when I was a little boy, I was indebted to you for my first instruction in my duty. I used to meet you in the morning service in this Cathedral, and was one of your Sunday scholars. My father, when he left this city, took me to Berkshire,

and put me apprentice to a shoemaker. I used often to think of you. I went to London, and was there drawn to serve as a militia-man in the Westminster militia. I came to Gloucester last night with a deserter; and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you.' He then told me his name, and brought himself to my recollection by a curious circumstance which happened whilst he was at school. His father was a journeyman currier, a most vile, profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; that he had left off going to the ale-house on Sunday. It happened soon after that I met the man in the street, and said to him: 'My friend, it gives me great pleasure that you have left off going to the ale-house on Sunday; your boy tells me you now stay at home, and never get tipsy.'

Sir, said he, 'I may thank you for it. 'Nay,' said I, 'that is impossible; I do not recollect that I ever spoke to you before. 'No, sir,' said he; 'but the good instruction you give my boy he brings home to me; and it is that, sir, which has induced me to reform my life.' "

We cannot review this early sketch of Sunday Schools without a readiness to believe what Wade has said in his "*History of the Middle and Working Classes*" of Great Britain, as to these institutions. "Before their establishment education was at a very low ebb, even among the middle orders, as may be seen by the writing and spelling of respectable tradesmen of that period. The improvement in the education of the working classes gave an impulse to the education of the classes immediately above them."

The reader will be pleased with a few lines which appeared in an English Maga-

zine several years after the Sunday School system had been tried:—

"By arts unknown, or unessayed before,
To shed instruction o'er a sinking land,
Of ignorance the labyrinth to explore,
And lead to knowledge with a liberal hand—

Where dawned the thought? From Heaven itself it came,
And future ages shall its power confess;
Crowds yet unborn its virtues shall proclaim,
And tongues yet silent its kind influence bless.

Spirit of purest love! with ardent eyes
We mark where first that sacred influence springs;
Armed with celestial power o'er earth it flies,
Benignly flies—with "healing on its wings!"

This is our moral system—this appears
Another planet; and in time shall shine,
The world's chief wonder, when progressive years
With growing zeal shall perfect the design.

Him no enthusiast's hasty zeal shall praise;
But steady judgment and reflection cool
To him shall vote the never-fading bays,
Who urged, who planned, who formed the *Sunday School.*"

CHAPTER III.

SABBATH-EVENING SCHOOLS IN SCOTLAND —SUNDAY SCHOOL UNION IN ENGLAND —ADULT SCHOOLS IN WALES.

From a comparatively early period, the religious education of the youth of Scotland began to prosper. Our readers all know that long before England became in earnest about the proper training of the masses, Scotland had rejoiced in the existence of her parochial day-schools; and among the clergy who added to their clear views of evangeli cal truth an ardent spirit of zeal, *Sabbath-evening Schools* existed to give religious instruction to those who were favored in the parochial institutions with secular education, but who had none to care for their highest

interests. Within a few years of the origin of Sunday Schools in the southern parts of the Island, the spirit of Christian zeal for the publication of the Gospel at home and abroad, began eminently to flourish in the north. The late Rev. Greville Ewing, the first editor of the "*Missionary Magazine*," published in Edinburgh, records, in an early number of that work in 1797: "We are happy to learn, that a scheme is at present in contemplation for increasing the number of Sabbath-evening Schools, for the religious instruction of children. About six months ago, many of the praying societies of various denominations in Edinburgh and its neighborhood, established a monthly meeting for prayer for the revival of religion at home, and for the success of the Gospel abroad. That actual exertion might accompany their prayers, they have formed a new society for erecting and conducting Sabbath-evening Schools, in places where they appear most

necessary; and have resolved that teachers shall be provided from among themselves, who shall officiate gratis; and that members of the society shall regularly attend, to assist the teachers in keeping the children in order."

Before the end of the year, the worthy editor was able to report the origin and success of *thirty-four* of these schools in Edinburgh alone, and to add: "Besides what we see with our own eyes, scarcely a day passes but we get accounts from some part or other of the country, that a Sunday School is opened." We scarcely need to add that to the present hour these schools have continued in Scotland to extend and to prosper.

Nor does even this statement present the whole truth. Town-houses and other public buildings were thrown open for their accommodation, very many of which were unable to contain the crowds which attended them. This arose from a singularly interest-

ing fact connected with nearly all of the Scottish Sabbath-evening Schools; they were largely attended by the parents and many other adults of the different districts in which they were organized; and, as a natural result, they led to the erection of not a few new houses for worship as well as for education.

We may remark here, that Sunday Schools have done more for Scotland than those who knew it only in its former condition could have expected. The rapid increase of population in its larger cities and towns has far outrun the provision made for the education of the poor in their parochial schools. Hence has arisen the necessity of schools on the Sabbath for learning to read, as well as for more direct religious instruction. Tens of thousands in the land of Knox would at this hour have been unable to read their Bibles but for these invaluable institutions.

Compared with the more rapid movements of the churches of Christ in the present day, the progress of the early years of Sunday Schools was very slow. One great impediment in their way was the expense of hiring teachers. From 1786 to 1800, the Sunday School Society alone paid not less than twenty thousand dollars for this purpose; and it was found that, with the demand for teachers, the remuneration claimed by them rose. But by degrees gratuitous teachers were, in the providence of God, raised up; and in some schools, such as Stockport, to which we have already referred, hired teachers were entirely relinquished.

Little was it supposed by the most sanguine friends of the cause what God was about to effect by their feeble agency. Let us look at the small means he employed to accomplish his purposes, and we shall indeed see that he is "excellent in counsel and mighty in working."

Among those who had already devoted themselves to the gratuitous instruction of the rising generation, were Mr. Joseph Fox, and Mr. William Brodie Gurney. Of the former of these young men we know only that he was an intimate friend and cordial supporter of the early educational labors of the world-renowned Joseph Lancaster; of Mr. Gurney we have much more to say, and assuredly the reader will not be sorry to look at him in connection with several others.

William Brodie Gurney was born at Camberwell, near London, in December, 1777, and was connected with a family who for a long period had been, as they still are, employed by the British Government as short-hand writers, by which an ample income has been secured. When William was about ten years old, he thus speaks of himself: "I was occasionally sent, by my mother, to inquire after the health of Mr. Hensham, a super-

annuated Independent [Congregational] minister, who resided at Kingsland, in the house of Mr. William Fox [founder of the Sunday School Society]; and frequently while I trundled my hoop, I took on my left arm a little basket with some jelly, or a little cake, refreshments which he had not the means of purchasing, his income being very small, and he having refused assistance, which was generously offered him from Mr. Whitbread, [a liberal Member of Parliament], and from Mr. Howard, both of whom felt a great esteem for him. On one of these occasions, I found an elderly gentleman, whose figure I still bear in my mind, as well as his dress, a pepper-and-salt [colored] coat, and a scarlet waistcoat, and lying by him a cocked hat. This was John Howard, the philanthropist."

About this time, Mr. Gurney removed with his father's family to Walworth, then an adjoining village to Camberwell, but the whole neighborhood is now included in

mighty London. Before he was united with the Baptist Church in Maze Pond, which was in 1796, when he was but nineteen years of age, he began to be active in the cause of Christ. In the neighborhood of his father's house at Walworth, was a School which had been raised by the efforts of his mother. The master was encouraged by the committee for its support to open it on Sunday for religious instruction, and was rewarded with a penny, or two cents, a child for each Sunday, up to the number of thirty. "Feeling a desire," says Mr. Gurney, "to be of some use, I determined to visit the Sunday School; and I very soon ascertained that the attendance was uniformly the same. If the thirty did not make their appearance, the master's son was sent to fetch in the requisite number, who were informed that they would not be detained. I found that they were learning very little, and doubted whether the school was doing any good. It was in vain I rea-

soned with the master on the facility of doubling the numbers; and soon concluded that the only method of rendering the school useful was to take it out of the hands of the master. Gratuitous instruction by gentlemen had been commenced in some places near London; but there was a strong feeling against it. Having, however, conferred with three friends, we offered ourselves to the committee as willing to undertake the management of the Sunday instruction, and obtained their consent. Having hired a separate room, we canvassed the neighborhood for scholars, and in a few weeks had a school of one hundred and twenty children."

The result of this effort was soon seen. Many who visited the school became convinced that voluntary instruction by those whose hearts were interested in the welfare of children, was the only mode by which Sunday Schools could be efficiently conducted; and several other schools were

formed in consequence. Within three years, Mr. Gurney and his friends erected a good school-house, and extended their plans, the funds being chiefly raised by his own personal appeals. Years afterward he used pleasantly to tell his friends, who called on him in the house where he lived the last twenty-five years of his life, that he first entered that house as a "beggar," meaning that he first visited it to obtain a contribution for his Sunday School.

Having, as might naturally be expected, by this time formed many pleasant connections among Sunday School friends, it was found in conversation that, by friendly discussion, their zeal in the cause might be strengthened, and their plans of instruction improved. In the early part of 1803, Mr. Gurney removed to the western portion of London, and his house became the general resort of the friends of this holy cause. Here our friend suggested that the Sunday School

teachers of London should unite for their mutual encouragement and support, to discuss and improve their several plans of operation, and as far as possible extend them over the world. The late truly excellent and useful Reverend Rowland Hill, who had for many years previously shown himself favorable to Sunday Schools, threw open the school-rooms of his capacious church edifice, called Surrey Chapel, where on July 13, 1803, was formed the SUNDAY SCHOOL UNION, the blessings of which have extended to every quarter of the globe. Of this noble institution Mr. Gurney was the founder, and in succession was elected its secretary, its treasurer, and its president. Of the noble band of the founders of this institution, Thomas Thompson, Esq., the senior treasurer of the Home Missionary Society in London, is [1859] the only survivor.

One of the plans adopted by the Union to promote its objects, was the delivery of an

annual sermon before the body, some of which were published. The discourse of 1805 was delivered by the late venerable Dr. Jabez Bunting, from the very appropriate text, Neh. vii. 3: "I am doing a great work." A gentleman traveling into the country on business, shortly after this sermon was printed, took one in his pocket. Passing through a town where there was no Sunday School, he called on a lady who, as he had heard, laid herself out for usefulness, and suggested the importance of commencing one. Various difficulties were intimated, which he endeavored to remove, and at parting placed in her hands the printed sermon. He called for it, by appointment, the same afternoon, when she told him that after reading the sermon, she could no longer hesitate; that she had accordingly been round to several of her poor neighbors to invite their children to attend the next morning, and opening the door of the room

adjoining the one in which they were sitting, she showed him that she had already furnished it with such seats as she had been able to procure.

In every way the Sunday School Union was successful. It held quarterly meetings in its four different London auxiliaries for devotional exercises and the discussion of practical questions—appropriated considerable sums for establishing Sunday Schools at home and abroad—published Sunday School books, periodical and other papers, held an annual early breakfast in connection with its anniversary meeting, and in almost every possible way it continues to advance the work which more than half a century ago it so zealously undertook.

We may say in this place that by no means the smallest of its useful actions was the infusion of new life into the old Sunday School Society. From its commencement, the affairs of that body had been managed

in a very antique, gothic style, and for several years it did little but accumulate and invest funds for some future but yet unformed efforts. By the zeal of Mr. Joseph Butterworth, a son of a worthy Baptist deacon in the city of Coventry, and the nephew of two eminent ministers of the same denomination, himself a baptized communicant of the Methodist church, and a zealous member of the British House of Commons, Mr. Gurney was prevailed on to consent to be nominated as one of its "managers," and a better representative of vigorous progress could not have been chosen. The plan for attaining this was ultimately carried by a public meeting against what was called "the house list." This election was in reality the triumph of a principle. Many years after this, when the pressure of other engagements had made it impossible for Mr. Gurney to attend many of its meetings, the managers resorted to their old plans, and had again invested many

thousand pounds of its property in the public funds; and well does the writer of this volume, who then conducted a periodical having an extensive circulation among Sunday School teachers, remember a statement made to him by Mr. G., and an earnest request that the treasury should be exhausted. We stated to the public, in our following number, that the said Society was possessed of ample wealth, and urged on all the poor Sunday Schools throughout the British dominions, and all others who were disposed to organize such institutions, to apply to them. No small amusement was afforded to lookers-on, as the managers complained of their constant meetings to read letters and to grant books, and their decreasing funds; and not inconsiderable was the feeling against the poor editor of "*The Revivalist*" for the commotion he had excited, and Mr. Gurney for the statement he had made of the facts of the case to us. Happily, however

our object was effected; probably hundreds of new Sunday Schools were organized, and multitudes of others were increased in their usefulness.

We must here introduce our readers to an acquaintance with another young man, who was zealous in very early life in the cause of Sabbath Schools, and who was prepared by these efforts for wise and lasting usefulness in other departments of Christian labor. William Freeman Lloyd was the son of eminently pious parents. He was born at Uley, in Gloucestershire, about twenty miles southwest of Raikes's residence, in the year 1791. Having in very early life given his heart to Christ, he became a Sunday School teacher in his fifteenth year. At seventeen he removed to London, and soon united with several other young men in the establishment of Sunday Schools in some of its most degraded districts. At nineteen he became a member of the late Rev. Dr. Winter's

church, the constitution of which required its members, at the time of reception, to state in what particular department of holy labor they meant to engage. He proposed to unite with others to organize a Sabbath School to be connected with that church, an object which we may readily believe was soon accomplished, and our friend Lloyd was appointed its superintendent.

In 1810, when but nineteen, Mr. Lloyd was chosen one of the Secretaries of the Sunday School Union, of which we have already spoken, to the duties of which office he immediately devoted himself with his unassuming but characteristic energy. He infused much of holy ardor into every department of labor, and was especially useful in the preparation of class-books, and a hymn-book for children and teachers. His success in the preparation of works for the young, a few years afterward pointed him out as eminently suitable for the office of

principal editor of the publications of the London Religious Tract Society, a position he filled with entire acceptance and success till he was seized with the illness which conducted him to his grave. Indeed, we might almost say that he died a martyr to these labors. He never married, and seemed to live only for the Tract Society and the Sunday School cause. Six days in the week, from six in the morning till ten at night, his labors were given to the Tract Society, either in his rooms in the Tract house, at public or committee meetings, or in the quietude of his own parlor, where his closest literary labors were performed; and on the Sabbath, from eight in the morning, the Sunday School and the church had his whole attention.

Nor were the acts or the feelings of piety ever neglected. His purse was always open to every claim which commended itself to his judgment, and such was his courtesy

and kind manners, even when he had to decline manuscripts, certainly one of the most painful tasks of an editor, that he was never known to give offense on such an occasion. "Yes," he would say, "this manuscript is able and interesting, but for us it has not enough of the name which is above every name." Once, when we were writing a book for children for the Society at his request, we were struck with his remark, "Be sure to shoot them in the eye," that is, make the description clear and graphic.

Among the many Sunday School Unions which were constituted in rapid succession in England, we invite the attention of the reader to one organized in Birmingham, a large manufacturing town, in February, 1815, which for many years was attended with very much that was truly happy. We have introduced this reference to it with the intention of briefly sketching a scene which presented itself at the first meeting of its

scholars in union with their teachers. Some five thousand of these young immortals were collected together, and several hundred teachers. The preacher was the well-known Rev. J. A. James, and none who were present will ever forget the spirit, the manner, or the whole character of the service. The half-hour's sermon to the children being finished, during the delivery of which the hearers standing before every seat, exchanged places with those who had been sitting, the preacher sat down, while the children sang a hymn. He then rose to address the teachers. His first sentence, as he extended his arms over the vast multitude, acted like electricity—"He that winneth souls is wise!" That address was the germ afterward expanded into the excellent volume, "*The Sunday School Teacher's Guide.*"

But our object is not to describe the manner, or to convey an idea of the eloquence of the preacher; but simply to present one

incident connected with the address, which can never be forgotten by any one who was present.

Every eye was fixed on the preacher; every heart was rivcted as he urged the importance of the Sunday School teacher's responsibility. Still the feelings of the speaker became stronger and more intense, as he proceeded to enforce the duty of prayer. At length he paused; a solemn, an indescribably solemn silence filled the place. "So strongly," said the preacher, "do I feel the absolute necessity of prayer to the proper discharge of the duties of a Sabbath School teacher, that I will not advance a single step further in this discourse, unless the teachers present will hold up their right hands as a solemn pledge, that every Sabbath morning, before entering on their duties as teachers, they will retire to their closets, and devote a quarter of an hour to special prayer for a blessing on the labors of the day." All was

solemn and silent as the grave. He looked on the right hand and on the left. His congregation melted into tears, and the death-like stillness was broken by weeping. At length a hand was raised, and another, till hundreds of hands were thus elevated to heaven. With streaming eyes, and with a voice rendered less clear than usual by intense feeling, the preacher extended his hands to his audience as he uttered the language—"As the servant of the Most High God, in his name, I accept your pledge. Go forth and redeem it, as your adorable Master addresses you, 'From this day will I bless you.'"

The scene did not not end here. Seeming to gird himself for a mighty effort, he followed up the transaction just recorded by, perhaps, the most solemn appeal as to the personal religion of the teachers to which we ever listened. They had, he reminded them, solemnly engaged to devote a portion

of every Sabbath to special prayer for others; but he earnestly inquired, had any of them up to that hour neglected to pray for themselves? Solemn, faithful, and affectionate was his appeal, and truly delightful to our own knowledge were the results. From that day not a few became decided for God and for heaven. O for the repetition of such scenes!

We can readily suppose that such a man as Mr. James, himself in early life a Sunday School teacher, should be able to tell us, as he has done at the the end of fifty years' labor to one church, that *twenty thousand children had been taught in his Sunday School*, and to learn from other sources that converts from its members have been numbered almost by thousands, and its ministers and missionaries by scores, among whom are found some of the most eminent servants of Jesus Christ now living. Nor do we feel less interest when we learn that at the cele-

bration of the Jubilee of British Sunday Schools, after Mr. James had addressed his fifteen hundred Sunday scholars in his vast church edifice, the whole congregation of children, teachers, parents, and friends, at the suggestion of their honored pastor, rose from their seats, and repeated the solemn ascription of praise—"Blessed be God for Robert Raikes and Sabbath Schools. Amen."

We must now go back to the Sunday School Union in 1812. Up to this period the anniversary meetings had been held in Surrey Chapel, of which the reader has already had a view; in Sion Chapel, erected for a theatre and circus, but purchased by the excellent Countess of Huntingdon, and converted into a house for God, and also in other large houses of worship; but it was now deemed advisable to make the Union still more public, and its committee invited the teachers and friends of Sunday Schools to a public breakfast at the New London

Tavern, Cheapside. Breakfast was provided at seven o'clock for two hundred, and the meeting excited great interest. This annual breakfast required larger accommodations, and in 1815 it was removed to the City of London Tavern, in Bishopsgate Street, where it continued to be held till 1832, by which time the annual attendance exceeded twelve hundred persons.

Mr. Watson, the Baptist Secretary of the Union, now by no means a young man, but who yet, as all secretaries of Sunday School Unions should do, retains a heart full of lively feeling, beating in unison with the youngest, describes the scene in a manner which will interest our readers, and gives a picture of what, alas! is now among the things that were. He says: "The hour for breakfast was altered to six; but the anxiety to be present rendered it necessary to anticipate the hour; and between four and five in the morning, east, west, north, and south,

groups of young light-hearted youths and maidens were seen bending their way to Bishopsgate Street, to the wonderment of the early frequenters of the London wholesale markets, who could not imagine why such an unwonted addition was so suddenly made to the London early population. Before five o'clock so great a crowd had assembled before the doors of the Tavern, that it became necessary to throw them open for the admission of the people; and by the time advertised for the commencement of breakfast, that meal had ended. The large room was crowded with an audience not over patient; and as soon as the chairman had arrived and had taken some refreshment, the proceedings commenced. No doubt the recollection of those who used to attend will vary according to the impressions made on their minds, but few will forget the opening Psalm:

'From all that dwell below the skies,' etc.,

invariably sung to the same tune, Denbigh, and which never seemed to be so well sung anywhere else; nor the bluff form of the chairman, Joseph Butterworth, Esq., already spoken of as a member of the British Parliament, once the treasurer, and afterward the president of the Union; nor John Bunyan's successor, the Rev. Samuel Hillyard, of Bedford, who always attended, and as certainly brought with him his great predecessor to add interest to the meeting. Nor can the Rev. James Upton, of Church street, Blackfriars, be forgotten, whose early rising habits rendered his attendance at such a meeting no difficulty. There are some who will remember the notice given by the committee, that in consequence of the large attendance, ladies could not be admitted. They will still be enabled to realize the good-natured Baptist face of Mr. Upton, when, in his address, he adverted to this prohibition, saying: 'At an early hour in the morning,

my granddaughters came to my door and said, 'Grandfather, are you not getting up to go with us to the Union?' 'But they will not let you in, my dears.' 'Well, we will try; we will go and see if they will shut us out!' The result might have been easily foretold—the ladies triumphed. The committee were laughed at for their want of gallantry, and no attempt was afterward made to enforce the rule." *Modern improvements*, alas, have long since abolished the breakfasts, which we still remember with intense interest.

Amidst these changes, while rejoicing in the progress of the work in which he had borne so prominent a part, Mr. Raikes felt the results of age and disease. For nearly thirty years he was allowed to witness the rapidly increasing success of Sunday Schools, and was humbly thankful to the Great Author of all good for the blessings they had imparted; but from the year 1809 his health

began to decline. In the spring of 1811 it became far worse; on April 5th, he experienced extreme oppression of the chest, when his physician announced his case to be hopeless. In little more than half an hour after this declaration, the worthy man breathed his last, in the seventy-fifth year of his age.

The city of Gloucester, which had given him birth, witnessed both his devoted labors and his peaceful death; and the south aisle of the ancient church of St. Mary de Crypt contains his tomb and his monument. Heroes who have fought for their country have, very properly, had their names perpetuated, with their great actions, on monuments of brass and marble; but we cannot hesitate to believe that Robert Raikes has performed mightier good than they all. The noblest tribute to his memory may be seen in the thousands of Sunday Schools which bless our world, and in the millions of pupils who

have rejoiced in their benefits. "These," O thou venerated philanthropist, "these cannot recompense thee, but thou shalt be recompensed at the resurrection of the just!"

> "The sweet remembrance of the just,
> Like a green root, revives and bears
> A train of blessings for his heirs,
> When dying nature sleeps in dust."

It will not be without interest to some of our readers, to be told that in this cathedral, where Whitefield was ordained, and where Raikes seems to have very frequently worshiped in the latter years of his life, there is a gallery which connects the upper side aisles of the choir with the Ladye Chapel, which is called *the whispering gallery;* and, although seventy-five feet long, it transmits sounds, however low, in the most distinct manner. On the wall of the passage leading to it are written these lines:—

"Doubt not but God, who sits on high,
Thy secret prayers can hear,
When a dead wall thus cunningly
Conveys soft whispers to the ear."

As an illustration alike of the gentle disposition of Mr. Raikes, and of his extraordinary tact in the communication of reproof, we may state a pleasing fact. One of his female Sunday School pupils had been complained of to him as disobeying her mother. Mr. Raikes went home with the child from school, and had an interview with the mother. The girl could not deny the charge, but obstinately persisted in her refusal to ask the forgiveness she so much needed. Finding his persuasions unavailing, he said: "My dear child, you have committed a great sin against God and your mother, and if you will not ask forgiveness, I will do it for you." Kneeling down and clasping his hands before him, he began, "Dear mother, I have done very wrong"—but by this time the

heart of the girl was broken, and, with a flood of tears, she rushed into her mother's arms, confessed her fault, implored her forgiveness, and from that time became obedient and tractable.

Our readers will not be displeased with a Sonnet in memorial of this eminent Christian gentleman, even though it proceeds from an anonymous writer:—

"Not the loud brazen trump of worldly fame
Shall thunder down to distant times thy name;
Nor shall it figure on that lengthened scroll,
Where warriors blazon on the war-stained roll:
No pompous pillar, pointing to the skies,
O'er thy much-honored bones shall proudly rise
Nor shall thy statue, finely-chiseled, stand
To prompt the applauses of a wondering land.
No! thine are triumphs of a higher sort,
By gratitude and strong affection taught
Poor, thoughtless sinners, turned to wisdom's ways,
In ages yet unborn shall speak thy praise.
For such a name, how many a mighty one
Would gladly drop his own, forgotten, down!'

While the Sunday School cause was greatly prosperous in England, and was extending itself over the world, the reader will be scarcely prepared to receive the fact that, about the time Mr. Raikes was called to his eternal reward, Sunday Schools in the city of Gloucester, where they received so happy an origin, became entirely extinct; and, what is still more remarkable, but very little anxiety was shown among Christians in that city for their revival. The providence of God, however, proved that the blessed seed which had been sown could not perish. Watson, in his very interesting history of the London "*Sunday School Union*," states facts which can scarcely be read without emotion.

He tells us it so happened, about the year 1810, that six young men, impressed with the necessity and value of such institutions, banded themselves together, and resolved, in the strength of the Almighty, that they

would revive the good work there. They applied to their minister for leave to do so. "No," he said, "the children will make too much noise." They then applied to the trustees of the church edifice. "No," they said, "the children will soil the place, so that we cannot let you have it." They applied to the members of the church to rally round them. "No," they said, "you will find no children, no teachers, and no money to pay expenses." But these six young men, intent upon their work, were not to be thus discouraged. Accordingly, they met around a post, at the corner of a lane, within twenty yards of the spot where Bishop Hooper was martyred, more than two hundred and fifty years before, and there, taking each other by the hand, they solemnly resolved that, come what would, Sunday Schools should be re-established in the city of Gloucester. Accordingly, they entered into a subscription amongst themselves; and,

although all the money they could raise was fifteen shillings, or rather more than three dollars and a half, with that they set to work, and formed the first school with unpaid teachers in that locality. Five of these young men have long since gone to their rest; the sixth still [1859] survives in the person of the Rev. John Adey, whose infirmities have recently compelled him to resign the pastorate of the Congregational Church, Horselydown, Southwark, London. That illustrious lady, the Countess of Huntingdon, who died in the year 1791, highly appreciated Sunday Schools, and by her will provided that the premises adjoining her chapel in Gloucester should be devoted to this purpose, if ever the love and zeal of the church meeting there should lead to the formation of one.

But while Mr. Raikes had been removed from earth, the blessed God gave full evidence that he was at no loss for agents in

carrying on his work. The Rev. Thomas Charles, of Bala, whose earnest appeals on behalf of his poor congregation, had seven years before led to the organization of the BRITISH AND FOREIGN BIBLE SOCIETY, and whose able and zealous ministry had, under God, produced a most extensive revival of religion among the people of his charge, had now the distinguished honor of commencing the SCHOOLS FOR ADULTS, which stand only second in their benefits to Sunday Schools themselves; but our limits will only allow us to glance at their origin and history.

It may well be supposed that as the Sunday School cause made progress in England, where ignorance had very long been prevalent, many adults, and indeed not a few very aged persons would mourn their own deficiency in not being able to read. We have already seen that Sunday School children had taught their parents at home what they had themselves acquired in the school and

the church; and we may now add, that so many instances occurred of adult persons becoming desirous of acquiring the first elements of reading and religion, adult schools, more or less connected with Sunday Schools, were in very many places established.

The excellent John Angell James says of the origin of these institutions: "Soon after this time, as if the plan had been carried in the bosom of the Severn, and from thence received by the Avon, it appeared in the city of Bristol. The individual destined to the high honor of establishing it there, was a man of obscure and humble origin. The rays of spiritual light do not always strike first on the tops of the highest mountains. Men in less elevated stations have often been employed as the almoners of divine bounty The apostle, referring to the first preachers of the Gospel, could say, 'Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble

are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things of the mighty.' At the second anniversary of the Bristol Auxiliary Bible Society, among other intelligence communicated to the meeting, a letter was read from Keynsham, a neighboring village, which said, 'We have been necessarily obliged to omit a great number of poor inhabitants who could not read, and therefore are not likely to be benefitted by the possession of a Bible.' This statement reached the heart of a man named William Smith. To be deprived of the inspired volume by an inability to peruse it, appeared to him worse than for a man to be dying of the plague through ignorance of the way of applying a remedy which was within his reach. His benevolent mind meditated upon their situation. He longed to relieve them, but

scarcely dared to hope that the case admitted of relief.

In this dilemma, Mr. Smith consulted Stephen Prust, Esq., a respectable merchant of Bristol, whose name stood high in the list of British philanthropists. His object was to inquire whether it were possible to instruct the ignorant adult poor to read. In the advice and support of Mr. Prust, the scheme of Smith met the sunshine which it needed. He slept not a second night upon his plan, after he had received Mr. Prust's promise of assistance, before he commenced his efforts. While employed the next day in collecting subscriptions for the Bible Association, whenever he met with persons who could not read, he asked them if they would learn, provided a school should be opened. Many gratefully accepted the offer; two rooms were immediately obtained, and the work of instruction commenced. So little could the ardor of Mr. Smith endure delay,

that in nineteen days after he had first disclosed his mind to Mr. Prust, the school was opened with eleven men and ten women."

So rapid was the success which followed the happy suggestion of William Smith, that in a few weeks some of the active friends of humanity and religion, in that honored city, met with the founder of adult schools, and formed themselves into an INSTITUTION FOR INSTRUCTING ADULT PERSONS HOW TO READ THE HOLY SCRIPTURES. This society soon attracted the attention, and engaged the support of all denominations of Christians, and was soon very greatly advanced by the cordial co-operation of Dr. Thomas Pole, an eminent physician in connection with the Society of Friends. Within two years nearly eighteen hundred adults in that city were thus under religious instruction.

It has been contended, indeed, that even before Smith had begun his labors in Bristol,

the Rev. Thomas Charles, of Bala, of whom we have already spoken, had commenced, though unknown to any persons in Bristol, the same holy work in his own parish. Certain it is that not long after, the Rev. Mr. Morgan, Vicar of Trelech, in the Principality of Wales, wrote of an adult school in that parish: "In a very short time after the school was opened, I went to visit it, and was agreeably surprised to find there an old man seventy-one years of age, with five other persons far advanced in years." Nor was this a singular case, for in the reports of adult schools in Wales very soon afterward, it was said that elderly persons formed about two-thirds of the whole number in attendance, many of whom were above seventy years of age.

Nor were interesting facts of this kind confined to the Principality. Dr. Pole, speaking of an adult school in Bristol, says: "I heard one who had learned, at eighty-five

years of age, to read the Bible, say, that she would not part with the little learning she had acquired, for as many guineas as there were leaves in her Bible, notwithstanding she ranked among the poorest of the poor." Many acknowledged, with tears of gratitude and joy flowing down their furrowed cheeks, the greatness of the blessing conferred upon them. It was even stated, in some of the religious periodicals of the day, that "in many towns where adult schools have been formed, all the low-priced spectacles have been bought up; and in some places, measures have been taken for supplying gratuitously, those who, through extreme poverty, were unable to purchase."

In the month of October, 1813, the Rev. John Owen, the well-known secretary of the British and Foreign Bible Society in London, being in Bristol, was desirous of visiting some of these Adult Schools for the instruction of poor women. Six of these, all

advanced in years, who had been wholly instructed in these humble seminaries, were brought together, that he might see the striking progress they had made in a short time. The old woman of eighty-five, of whom we have already spoken, audibly read the sixth chapter of the book of Revelation, on which she had accidentally opened. She had but one eye, and that very dim, which added to the interest of the scene.

It is proper that we should here add that these schools were formed for *Adults*, rather than for the *aged;* and the far greater number of their pupils were from sixteen to forty-five. It is pleasant to know that in Great Britain the necessity for these institutions lessens yearly; but, probably, from emigration and other causes, the necessity for them in this country will still increase.

We are not even here without instances of regard to the Holy Scriptures on the part of the aged. At a recent anniversary of a

Vermont Sabbath School Society, a remarkable example of Bible reading was mentioned. There is a man in that State, now ninety years old, who, in fifty years, read the Bible through sixty-six times. After that, in nine years and three months, he read the whole Bible through eighty-six times, making the whole number of times which he has read the whole Scriptures one hundred and fifty-two. And he says he finds something new every time he reads the blessed book. This aged Christian united with the Sabbath School when he was sixty-eight years of age, and has attended ever since.

It was the lot of the writer of this volume, in the early period of his ministry, more than forty years ago, to become acquainted with several teachers who pursued their calling "for a shilling a day"; and he may perhaps be pardoned if, in finally dismissing paid teachers, he gives a short narrative of a

Sunday School "revolution," of which he was the head. The narrative has not lost its interest, though it has been partly in print before.

He had been accustomed to large Sunday Schools, where the teachers, governed by the highest motives, freely imparted what they knew to the children of the poor; and when he went to serve for a few weeks a congregation in one of the Midland counties of England, and visited its school, he felt no small surprise to see its condition, and to find it carried on by hired teachers. In a small low room, about thirty boys and girls were assembled with six teachers, three males and three females, all of them more than fifty years of age. Each was armed with a somewhat thick cane, from four to five feet in length, any one of which uplifted would produce silence in a moment; for the only motive on which the children had been taught was the fear of the cane. The chil-

dren, poor souls, dared not to look at their visitor, till they were commanded to rise and "make their bows and *curtsies*." This was done, and shortly after they resumed their "lessons." But what lessons! Here was one boy repeating from Dyche or Dilworth's spelling-book a column of some forty hard words, with the meaning of which neither he nor his teacher had any sort of acquaintance; there was another reading the fable of the Fox and the Grapes, and for daring to look a second time at "the minister," and consequently mispronouncing a word, the poor lad suffered from three or four tremendous raps of the cane on his head. And there, again, was a third, reading a learned treatise on "hunger," in a tone and manner which indicated that hunger itself would have inflicted upon him less pain than his present task. On making a few inquiries relative to the school, we were treated with a long account of the bad behavior of this boy and of

that girl, and were assured that the children were among the very worst in the neighborhood, "especially considering how much better they had been taught." The whole scene presented little but moroseness, gloom, and dread.

On the following morning we availed ourselves of an opportunity of inquiring from some of the principal persons of the congregation the real facts relating to the school; and found that it had, for some time past, been the cause of no small uneasiness. One class of persons had labored with great zeal to originate the school, and to obtain funds for its support; while others felt disgust at every thing connected with it, assured as they were it was doing harm rather than good; and children, teachers, and friends were alike dissatisfied. The expense, too, was no trifling matter; for their teachers received for their labors each one shilling per week, paid by the treasurer every Monday

morning. Every thing threatened speedy ruin; and, young as was the writer, he saw that, unless some bold and wise step was promptly taken, the school would soon cease to exist.

"The subscribers" were called together; and O what a formal affair it was! The treasurer, secretary, committee, and teachers scarcely knew how to look or speak. The stranger ventured to tell them how differently from their own some other schools were conducted; and modestly suggested that, if some pious and intelligent young persons would undertake, from purely Christian motives, the instruction of the children, blending affection with their firmness, and looking for no other reward than the approbation of their Great Master, the affairs of the school would soon wear a very different aspect. But how shall we describe the scene which followed? Two or three friends, deeply impressed with their sense of duty on the sub-

ject, declared their readiness to accede to our wishes; but the teachers and *their* friends! —"What did we mean?"—"Did we wish to throw these worthy people out of bread, and send them to the workhouse?"—"What strange things were proposed by young ministers now-a-days! why, Mr. Raikes himself paid his teachers a shilling a day;"—but we need not pursue the subject. The old teachers were dismissed—all sorts of evil consequences were threatened; the school was *revolutionized;* some beloved young friends, having been in a degree instructed in their duties, entered the school as teachers; unpleasant feelings by degrees died away; the teachers, with the children and their parents, became harmonious and happy; and the school, once useless and an apple of discord, became a bond of union among its friends, and a nursery to the church. Very many soon began to bless God for its exist-

ence, and its prospects became every month brighter.

Such was the end of the last relic we saw of the old system of paid teachers. This was in 1815. We afterward learned that years passed away before we were entirely forgiven for the mischief we had done in "the revolution"; but we review, now that more than forty years have elapsed, the whole affair without the smallest regret.

In closing this chapter, we may refer to a fact not without interest to the reader. By the year 1816, the Sunday School had become in England a fixed institution. Fluctuating no longer in uncertainty amidst the subjects of speculation, enthusiasm, or taste, it had settled in its right place, in the very midst of all the duties of the Christian life. A benevolent Christian gentleman in that land, with a view to increase the public interest in the cause, had recourse to a plan by no means so commonly adopted then as it now

is, offered a premium of twenty guineas, or somewhat more than one hundred dollars, for the best poem on THE SUNDAY SCHOOL. A gentleman in the West of England, Samuel Whitchurch, Esq., a devoted friend of the cause, was, to the high gratification of those who best knew him, the successful competitor. A short specimen of this pleasing composition will not be unacceptable:

"How like the cloud to seaward spied,
By him who climbed up Carmel's side,
Small as a mortal's hand;
That, far and wide o'ershadowing, past,
And fertilizing rain-floods cast,
O'er Israel's thirsty land.

As Britain's oak, though small at birth,
With giant limbs spreads o'er the earth;
Of whose enduring stores
The mighty battle-ship is made,
Or bark equipped for friendly trade,
That visits distant shores:

So vast the Sunday School has grown,
Though long unnoticed and unknown,
With blessings few and small!
Far shall it spread in after time,
Through every country—every clime,
Its benefits to all.

The river thus, of humble source,
Flows on, augmented in its course,
And joins the ocean-tide;
Itself an ocean, o'er whose breast
The traveler sails, new worlds in quest,
Or powerful navies ride."

CHAPTER IV.

EARLY SUNDAY SCHOOLS IN THE UNITED STATES—USEFULNESS—INFANT SCHOOLS—MISCELLANEOUS FACTS.

As Christianity increasingly proves its exact adaptation to be the religion of the world, so we find its institutions, with slight modifications, everywhere extending themselves. Our readers may, therefore, have already thought it more than time that we proceeded to sketch the origin and history of Sunday Schools in the United States. Nor will any one consider this as departing from the plan of our volume as described in our title-page, seeing that the seed sown by Raikes and his friends ought to be traced onward to the fruit

it produces, till the world shall fully enjoy its benefits.

If, even in England, where the subject at first view appears so plain, the origin of these institutions has been claimed for different persons, it can scarcely be wondered at that similar claims should be set up among us. In proceeding, however, to state the evidence we have been able to collect, the reader will remember that some of the facts we are about to state do not prove the existence of Sunday Schools on their present plan, nor were many of them instituted with a view to their general extension, but simply for the advantage of the parties with whom they first originated.

As early as 1680, as appears from the Records of the Pilgrim Church at Plymouth, Mass., first under the care of the Rev. John Robinson, a Sabbath School was established in connection with that body. The vote of the church was in these words: "That the

deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." The "*Southern Times*," a short time ago, claimed that the first institution of Sunday Schools was by the Rev. John Wesley, in Savannah, Georgia, in 1737, which was continued by his brother, the Rev. Charles Wesley, and the Rev. George Whitefield. In 1740, the Rev. Dr. Joseph Bellamy, of Bethlehem, Connecticut, established a Sunday School in that town, which has continued, with some modifications, to this day. In the same year, the German Seventh-Day Baptists, at Ephrata, in Pennsylvania, commenced a Sabbath School, under the auspices and direction of Ludwig Strecker, which continued to prosper till 1777. The Rev. P. D. Gorrie, in his "*History of the Methodist Episcopal Church*," tells us that as early as 1784, "the Methodist ministers and preachers were required by the Discipline, wherever there were ten

children whose parents were members, to meet them at least an hour every week for purposes of religious instruction." He further claims, that "as early as 1786, Sunday Schools were established in the Methodist Episcopal Church in the United States, through the agency of Bishop Asbury, who, being in constant communication with Mr. Wesley by correspondence, learned from the latter the fact of their establishment in England." It appears also, from Mr. Gorrie's account, that according to the "*Discipline*," in 1790, the ministers and preachers "were required to establish Sunday Schools in or near the places of worship, for the benefit of white and black children, and to appoint suitable persons to teach gratis all who would attend, and who had a capacity to learn." The Rev. Dr. Baird, in his new edition of "*Religion in America*," tells us that this attempt to introduce Sabbath Schools in the United States, "from some cause or

other failed," and claims the honor for the "*First-Day, or Sunday School Society*," formed in Philadelphia, in 1791. This Society was composed of different denominations of Christians; and among its founders we meet with the names of Bishop White,—who was its president till the period of his death,—Dr. Rush, Robert Ralston, Paul Beck, Junior. William Rawle, Thomas B. Cope, Matthew Carey, and Thomas Armat. This Society, in a feeble form, yet exists, appropriating the annual amount of about three hundred dollars, the proceeds of accumulated funds, to the great object. In the same year, it is said that Mr. Collier, a Baptist student in Brown University, opened a Sunday School in Pawtucket, Rhode Island, under the patronage of Mr. Samuel Slater, who first introduced machinery for the manufacture of cotton into this country. It would appear that the first Sunday School in the State of New York, was founded in the year 1792

at Stockbridge, in the house of the sister of Rev. Samson Occum, a distinguished Indian preacher, a few months after his death. In April, 1794, the proprietors composing the incorporated body for the manufacture of cotton cloths in Passaic County, New Jersey, employed a teacher to instruct, gratuitously, on the Sabbath, the children employed in the factory. This is believed to have been the first Sunday School in New Jersey. The first Sunday School in Virginia is said to have been organized in Hanover, by Bishop Asbury, in 1793, but we believe it soon died. In 1806, it is said the Rev. S. Wilmer commenced a Sabbath School at Kent, which is believed to have been the first in the State of Maryland.

To acquire a correct knowledge of the early history of Sunday Schools in this country, as in Scotland, is attendant with some difficulty, and in both countries the source of the difficultv is the same. In En-

gland, common school education for the masses was, until a recent period, unknown. Neither in North Britain nor in the United States had the education, even of the poorest children, been neglected; so that when the Sabbath-evening Schools of Scotland, and the first Sunday Schools of our own country began, it was only to *add* religious instruction on the Sabbath to that which they received during the week. After awhile, however, it was found that in some, at least, of our larger cities, the moral training of not a few of the children of the poor was entirely neglected; emigration, too, began annually to pour thousands upon our shores, at least as ignorant as they, and the two peculiarities of the English plan were now called into action—one was, that children must be taught the first elements of knowledge, and the other, that teaching must be done by *gratuitous* agency. It is claimed by Professor Fowler, in his "*American Pulpit*," that the

Rev., now Dr. C. G. Sommers, and the Rev. Joseph Griffiths, "commenced the first Sunday School in America *upon the plan of Robert Raikes*, in July, 1810, in Division Street," New York. The fifty-third anniversary of the Broadway Baptist Sunday School in Baltimore, was celebrated in 1847. This is the oldest Sunday School south of Philadelphia, and the oldest Baptist school in the United States. It was opened in 1804. The principal teacher was George Carman, a Scotch Baptist, who then had not long been a resident of this country. Only one of its original scholars at that period yet lived. Our late revered friend, Dr. John M. Peck, tells us that the first Sunday School effort in the Valley of the Mississippi, was made by the missionaries under the Baptist Board of Foreign Missions, in the French village of St. Louis, March, 1818. The whole population of the village at that period, crowded as every house and cabin was with families,

did not exceed three thousand. Those who were engaged, at no small labor and sacrifice, in establishing and sustaining this school, were not disappointed in the results. The Spirit of God was there every Sabbath, and conversions occurred every week. Before Autumn, several had been baptized. One of the earliest scholars, and then a teacher, the late Elder J. B. Meachum, was ordained as pastor, which office he sustained, and discharged its duties with singular efficiency, for twenty-six years, when he fell dead in his pulpit, while reading the seventeenth chapter of the Gospel according to John, in February, 1854.

Let us look now at an instance in which it might be said that the Sunday School extended itself. About the year 1805, Robert May, a ragged little boy, the son of a common mariner, at Woodbridge, in England, was prevailed on to attend a Sunday School, where he was soon taught to love the Saviour,

and was admitted a member of the Congregational church in that town; and not very long afterward, in accordance with his own intense desire, he began to prepare for the discharge of the duties of a missionary. In 1810 he came to this country on his way to India; and according to the statement of Mr. W. F. Lloyd in his "*Life of Raikes*," in a letter to the Evangelical Society of Philadelphia, he proposed the establishment of Sunday Schools; produced specimens of the tickets, and developed the plan. An association was formed, a school-house was erected, and a school collected, which was placed under the direction of Mr. May himself. This must have been in October, 1810, as he embarked to his final place of labor in the Spring of 1811. We may add here that in India, the great field of his labors, he superintended schools containing three thousand children, and was about to add two thousand five hundred to their number,

when, in 1818, death suddenly terminated his continuance on earth. In connection with his other labors, he published a small volume of sermons to children, which was reprinted both in this country and in England.

It is but justice to say in this connection, that Pittsburg, in Pennsylvania, then only a village, has preferred a claim to the honor of establishing the first Sabbath School, in the *present form*, in the United States. This was in 1800. In 1814 the first Sunday School in the State of Delaware appears to have been established at Wilmington; and in the same year the first school of this character in New England, is said to have been organized in the Baptist Church, Charles Street, Boston, as the result of a visit made by the wife of the Rev. Dr. Sharp, its pastor, to New York, where she saw the plan in operation After all, we cannot certainly tell whether or not, these were the *first* in these States; for so small are the beginnings of many great

works, and so humble are the workmen, that they are not always known to men; but their record has been made by the Great "Lord of the harvest."

The decease of the truly excellent Mrs. Isabella Graham, of New York, occurred on July 27, 1814. A few weeks before this event she united with her excellent daughter, Mrs. Bethune, in opening a Sunday School in Greenwich, New York, both for children and adults. Divie Bethune, Esq., the husband of the lady last named, writing to his English friend, Mr. Prust of Bristol, says on July 13, 1814, after thanking him for a copy of DR. POLE'S "*History of Adult Schools*:" "Mrs. Bethune, and about twenty other ladies, have petitioned the Corporation of this city to grant them the use of a building erected for a House of Industry. Mrs. B. says she is of opinion an Adult School may very properly be attached to such an Institution."

Again, Mr. Bethune writes to the same friend, June 10, 1815:

"It will be gratifying to you to learn, that your transmission of the Report of the Adult Schools has been the means of awakening toward this object a great attention *here* and in *Philadelphia*. I forward you an extract of a letter I received from a pious young lady in Philadelphia, to whom I mentioned the Adult Schools when there, in January last.

The little school begun by Mrs. B., on her reading Dr. Pole's report, has succeeded astonishingly. She and my two daughters, assisted by a female friend, teach it on Sunday mornings. It consists of between eighty and ninety; and the Bible class, now all able to read, is forty-seven! Schools for the education of poor children are rapidly increasing in this country."

We will now transcribe some extracts from a letter of Miss S. Whitehead, of Phila-

delphia, dated March 23, 1816, and addressed to Mr. Bethune, to which he refers in his first paragraph. We must remark, however, that several Sunday and Adult Schools had been organized in Philadelphia before the Freemasons took up the matter.

"I had several extracts from Dr. Pole's work inserted in the '*Religious Remembrancer*,' a weekly paper of our city, and the subject excited universal attention. The Freemasons have taken it up, and at a General Meeting it was proposed and carried unanimously, that several schools should be established, and held in the Grand Lodge, Chestnut street. Mr. Thomas Bradford commenced a school in the JAIL last Sabbath day. Several pious females, friends of mine, propose shortly to commence one in the west end of the city; and thus you see, 'how great a matter a little fire kindleth.' 'O come let us sing praises to the Lord; bless the Lord,

O my soul; and all that is within me, bless his holy name!'

I never undertook any thing that afforded me such *heartfelt joy;* our precious little establishment goes on delightfully. The first member was a pious soul, fifty-two years of age; she comes with her spectacles on, and seems as if she would devour the book. She never fails giving us a blessing, and assures us she has long been praying that the Lord would open some way that she might learn to read the Bible; she looks at your little book with delight, and often says, 'O this blessed book! I know, I know I shall learn to read in this book!' I feel as if her prayers were as good as a host. We have eleven scholars, two added mostly of an evening, and after the first lesson they advance wonderfully. O what encouragement for prayer is this! 'Open thy mouth wide, and I will fill it,' saith the Lord. . . . Our churches

are better attended, and vital piety is progressing."

We are unwilling to pass from the subject of the origin of American Sunday and Adult Schools without giving two other extracts. The first is from a letter of Mrs. Bethune to Mr. Prust, under date of January 24, 1816: "Mr. B. published one of your letters in one of our daily papers. I lent the different publications relative to Sunday Schools to a number of our friends, and was in hopes the gentlemen would have come forward in the business; but after waiting a number of weeks, I conversed with several of my own sex, who expressed a wish to unite with me in a 'Female Sunday School Union.' Accordingly, we called a meeting of the female members of all denominations, and met this day in the lecture-room of one of our churches; and although the notice was not so general as was intended, several hundreds were present. Dr. Romeyn opened the meet-

ing with a very appropriate prayer. When he withdrew, the ladies were pleased to call me to the chair. I addressed the meeting in a few words, stating for what purpose their company were requested; the great need of such an institution, where numbers of one sex were training for the gallows and State prisons, and of the other for prostitution; likewise the great want of religious instruction in our small schools, the parents of the children attending such not having time to teach them, would probably avail themselves of Sunday Schools if within their reach. In order to stimulate them to so good a work, I said I would read them several extracts from British publications, which would show them how much the Lord had blessed such institutions in the Old World, and concluded by humbly hoping that he would extend the blessing to his handmaidens, in their attempts to train up a seed to serve him in the New World.

I may venture to affirm there was not a dry eye in the room, and tears flowed copiously down the cheeks of many. A committee was appointed of one or two from each denomination, to prepare a constitution and a set of rules, to be laid before the Society at a meeting this day week."

Our other extract is from a letter from Mr. Bethune to Mr. Prust, dated New York, February 4th, 1816, in which he says:—"This city is in a stir throughout, a strong interest awakened, and great exertions commenced for the instruction on Sabbath days of children and adults. Mrs. B. has written to you an account of the first meeting of ladies; on that day week the second meeting was held, and so great was the crowd of ladies pressing forward, that the company had to adjourn from a lecture-room to a church. Next Sabbath, I believe, was appointed for the commencement of the work of teaching; the zeal of three of the congre-

gations, however, led them to begin this day. Mrs. B. visited these schools, which, with a school of black adults, taught by my family, made up one hundred and thirty-six scholars I presume the number next Lord's day will amount to one thousand in all the schools I believe the gentlemen are mustering their numbers, to follow the example of the ladies, and to take charge of the adults and the children of their own sex."

In the fall of 1815, at the suggestion of the late lamented Mrs. Ann Rhees, the first Sabbath School of the First Baptist Church of Philadelphia, was opened. Dr. Holcombe, who was then pastor of the church, when consulted on the subject, smilingly replied, "Well, my sisters, you can but try it; blossoms are sweet and beautiful, even if they produce no fruit."

It is said that the first Episcopal Sunday School organized in the United States, was in connection with St. Paul's church, in the

city of Philadelphia. This was in the later months of 1816, or the early part of the following year.

It was soon generally found in this country, as in England, that but small progress would be made unless Associations should be organized for the more extensive institution of Sunday Schools, and to discuss the best plans for conducting them. Hence, in 1817, originated the PHILADELPHIA SUNDAY AND ADULT SCHOOL UNION, which, at the end of seven years, was merged in the AMERICAN SUNDAY SCHOOL UNION, embracing the whole of the United States, which has from its origin had its seat in that city, receiving in 1845 a charter from the Legislature. It might greatly interest the reader were we to enter on its history, and to sketch the extraordinary success which has followed its labors; but all this has been so fully done in its official publications, as to render this unnecessary. We prefer here to enter into

details illustrative of the direct beneficial results in particular cases.

The first Sunday School in Virginia which lived, it has been said, was organized in Lynchburg, in 1816. "*The Virginian*," of that place in 1849, thus speaks of it:—"In a very short time two hundred scholars of both sexes were collected, many of whom had no other opportunity of acquiring the slightest education. It is not possible to say what amount of good may have been done by a single year's existence of the school. We confine ourselves to an allusion to two cases which have been brought to our notice. Among the first scholars who attended was a slim, spare youth, who manifested a capacity and desire of improvement. That youth grew up, removed to the West, studied law, and has long been known to the nation as the Honorable William Allen, late Senator of the United States from Ohio. In the second year of the school there was

entered as a scholar a younger boy of prepossessing appearance and deportment. He was the son of one of the founders of the school, and is now the Honorable Isaac P. Walker, Senator in Congress from the State of Wisconsin."

We have recently met with a statement which claims the first Sunday School in the State of Virginia to have been organized in the Baptist meeting-house, called Ground Squirrel, in the county of Hanover, on the second Sabbath in April, 1816, the same year, it will be observed, as the one commenced at Lynchburg. From a full account, now before us, we learn that Major Jesse Snead, now the senior deacon of the Second Baptist Church at Richmond, but then a young man of twenty-two, and the teacher of a school on the farm on which Patrick Henry was born and reared, having met with a tract which detailed the origin of a Sunday School in London, England, felt that if

Raikes's plan of instruction could be brought into operation, there need not be a man or woman who could not read and write. Sanctioned by Captain, afterward Colonel Charles P. Goodall, at the April muster of the militia company he formed the men into a hollow square, and told them what had been done in England in the Sabbath School cause, and invited those friendly to the object to meet him on the next morning, being the Sabbath, with their children, at the Ground Squirrel meeting-house, to organize a Sunday School free of charge. Funds were there subscribed for the purchase of books, and on the next Sabbath the school went into operation. Great good was done, and the system was from this point much extended.

A beautifully touching anecdote appeared in one of the New York papers in 1818, which certainly will interest the reader. The writer says: "This moment my much-respected friend, the British Consul, has

related to me an anecdote too interesting to be suffered to pass away unnoticed. A few days since, a young man, about nineteen years of age, called at the Consul's office and made himself known as one whom, but a few years before, the Consul had taken into his own Sunday School in the north of Ireland. He was then a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery. No father owned him for a son. But the Sunday School was to him as a father, and a sister, and a brother. The precepts of religion and morality which he learned there, have stricken deep root into his heart, have blossomed in beauty, and have now ripened into abundance of fruit. He placed in the Consul's hand more than one hundred dollars, the little earnings of his industrious toil in this land of liberty, this asylum of affliction, to be remitted to his destitute

mother, the forlorn daughter of shame and sorrow."

But it is of the direct influence of Sunday Schools in the conversion of souls that we are most of all concerned to speak. From a recent report of the Lowell Massachusetts Union, which then embraced ten out of the fourteen religious societies of the city, we learn that the teachers and scholars connected with the ten schools numbered five thousand three hundred and sixty-nine. About three fourths of the scholars are females, a large proportion of whom are more than fifteen years of age, and are employed in the mills. More than five hundred of these scholars within one year became personally interested in religion, and more than six hundred joined the several churches.

A Christian merchant in the State of New York taught a Bible class of young ladies for ten years, during which time he was never absent a single Sabbath. Not unfre-

quently, when he was from home, he took a long journey on Saturday to meet them on the Lord's Day, and returned on Monday to finish his business. We are scarcely surprised to know that at one time the whole of the twenty-five who composed his class were rejoicing in Christ.

From an historical sketch of the Sunday School attached to the Brick Church, in Rochester, New York, we learn that within sixteen years more than four hundred teachers were engaged, and upward of three thousand children taught. Four hundred and thirty teachers and children united during that period with the church, besides many who carried a holy influence to other places. And all this was done at an expense of less than ten cents a year for each child.

A gentleman, writing from the West, says: "I have been lately present at a Communion season, where fifty-five were added to the

church—seventeen of them were from the Sabbath School; and at another where twenty-six were added, thirteen of whom were from the Sunday School." Another, a missionary, says: "We have never had such a glorious work in this region before. Several hundreds have found the Lord—perhaps five hundred — within the bounds of my operations. A large number of the children have embraced religion this fall." These cases might be multiplied by hundreds or even thousands.

The progress of Sunday Schools in this country by the year 1820 had become highly gratifying, for it was universally found that their benignant influence was great. New York then contained about eighty schools, educating nine thousand scholars; Philadelphia fourteen thousand; Baltimore above eight thousand; and other cities in like proportion. It was pleasant to their friends to observe that these nurseries of truth con-

tained not a few of the young people of Roman Catholic families, who were prohibited from entering Protestant places of worship, as well as the children of many emigrants from Europe, who, if not opposed to religion, were entirely indifferent to it.

In the review of our Sunday School history, it is pleasant to know that men high in rank and influence, as well as Christian ladies who filled stations commanding honor from their neighbors, have been found on the seats of Sabbath Schools, imparting pious instructions to those around them. More than a few of the Governors of States have thus acted; and it is said that the late President Harrison taught for several years in a humble Sabbath School on the banks of the Ohio. The Sabbath before he left home for Washington, to assume the duties of Chief Magistrate of the Nation, he met his Bible class as usual. And his last counsel on the subject to his gardener at Washington, it

may be hoped, will never be forgotten by the nation. When advised to keep a dog to protect his fruit, he replied, "Rather set a Sunday School teacher to take care of the boys."

It has been well remarked that no organization of benevolent effort can be more deeply interesting than that of INFANT SABBATH SCHOOLS. Sincerely should we pity those who could enter the room and look on the scores, or perhaps hundreds of very young children, with open, cheerful countenances smiling delight on all around, showing intense interest in the acquirement of knowledge, and truly joyful in imparting it. Their speaking looks tell us, as they chant the high praises of God our Saviour, that they are far more sincere in all this than many much older persons. We could never hear the well-known

"O that'll be joyful," etc.,

without a tear, nor without a fervent prayer

that the anticipated meeting may indeed be realized.

The Infant Sunday School cause seems to have had its origin in St. Andrew's Church, in the city of Philadelphia. The life of the late excellent Dr. G. T. Bedell, the founder and first rector of St. Andrew's, as prepared for the press by the Rev. Dr. Tyng, contains the following passage from the pen of Dr. Bedell:

"One circumstance comes into the history of 1827, which will always be considered as not only forming an era in the history of our own schools, but an era in the general history of Sunday Schools. We allude to the establishment of the Infant School, the first meeting of which was on the twentieth of September in that year. We think that the members of the Berean Society, will enjoy the high satisfaction of having established the first Infant Sunday School known in the United States; and as far as we are apprised, in the world. Its organization was, of course,

at first imperfect, as it was composed of those boys from the Sunday School who were unable to read, without any very special reference to their age. The number composing this school at the outset was forty, under the care of Mr. Asheton Claxton, under whose charge the school remained for some years. This school grew rapidly in public favor, and on the closing Sunday in the year, the number of scholars amounted to eighty-four in attendance."

Every Sabbath School should have, as a sort of elementary department, the *Infant School*, to receive and train, by appropriate means, the very small children who are not sufficiently advanced in age or knowledge to profit by the exercises of the general school. This, too, serves the double purpose of relieving the main school of a very troublesome class of pupils, not easily provided for in common with older ones; and to prepare them to enter the principal school with greater

advantage to all concerned. Such institutions may be commenced and carried on at a very small expense.

Perhaps we ought before this to have referred to efforts made to introduce among the Baptists of the United States a literature adapted to the masses of the people to a greater extent than formerly. It began about the commencement of the third decade of the present century to be felt that, not only was it important to unite with other Christian bodies in the diffusion of those great doctrines which in common with them "are most surely believed among us," but also to present, "according to the proportion of faith," the New Testament doctrines as to the laws and ordinances of the Kingdom of Christ, as we believe them to have been delivered to his people. Nor were we in doing this acting otherwise than did our fellow Christians, each separate denomina-

tion of which were already, in their several spheres, doing the same thing.

Influenced by these general views, our brethren first formed in Washington, in the year 1824, the BAPTIST GENERAL TRACT SOCIETY. Like most of the agencies which the Great Head of the Church has blessed to the advancement of his glory, it was small in its origin, and feeble in its first efforts. In the year 1826, the seat of its principal operations was removed to the city of Philadelphia, and in the progress of events it enlarged its design, and changed its name to THE AMERICAN BAPTIST PUBLICATION SOCIETY. Its history, like that of all similar institutions, has been that of changes and difficulties, but still of delightful progress. For many years past it has been regarded as a growing blessing to the Baptist body, and as furnishing an admirable and ever-increasing variety of sound Baptist literature for our families.

Building of the American Baptist Publication Society, Philadelphia.–P. 174.

Sunday Schools have always been regarded by the Society as having a special claim on its sympathy and labors; and we do not hesitate to believe that no better or cheaper books, especially designed for the Sabbath School, have ever been issued than those which have been produced by many of our best writers, and issued from its Depository. Nor ought the fact to be concealed, that hundreds of Sunday Schools have been originated by the labors of its colporteurs, whose libraries have done very much to bring sinners to Jesus, and to add to the general religious knowledge of our happy land. Facts like these ought to be known among the Sabbath School teachers and pupils of our country, and claim that a full measure of support should be given to a Society which is performing such a work.

In the year 1839, Joseph Lancaster, of whom we have already spoken as a friend of Robert Raikes, was suddenly removed

from earth, aged sixty-eight years. He was well-known as the originator of a new system of education, which for many years bore his name—the Lancasterian system—the great peculiarity of which, was the employment of advanced pupils to instruct the class next below themselves; and these again to instruct others of a still lower grade; and so on through the whole school, each grade in proficiency becoming the teachers of a lower class. For many years he was actively engaged in England in the work of lecturing and planting the schools in which he took so intense an interest. In an interview with George the Third, he received that sovereign's declaration, "I hope the time will come when every poor child in my dominions will be able to read the Bible." As might have been expected, wherever Lancaster went, the novelty of his project drew around him the curious and the benevolent; including those possessed of rank and wealth,

as well as very many who sympathized in all such efforts to benefit mankind. The British and Foreign Schools in the Borough Road, London, originated in his zeal. But though he was greatly applauded, Lancaster was the subject of poverty, often indeed extreme. Hoping to avoid its evils, he came to this country, where he expected, from the general love to the cause of education, to obtain a better support. Here, however, he found his improvements were already in use, and his circumstances were but little improved. He traveled very extensively through our country, lectured three times before Congress, and enjoyed the friendship of many of the best men in the land. But poverty, and his utter ignorance of economy, still depressed him, and the independence for which he toiled never came. He died at New York, from an injury occasioned by being run over in the street. Joseph Lancaster was attached to the Society of Friends.

One instance, illustrative of the almost boundless influence of this excellent man over the hearts of children, we are tempted to relate, partly because the surviving party to whom it refers came in early life with Lancaster to this country, and has for many years been most efficiently engaged in one of our cities in the education of youth. We received the statement many years ago from his own lips.

When this gentleman was quite young, he was taken by Lancaster as his adopted child, and traveled with him for some years wherever he went. On one occasion, by some impropriety of conduct, he had given offense to his friend and teacher, who required him to confess his fault and submit to corporeal punishment, on pain of not being spoken to by Lancaster for three or four days. Being somewhat wayward, the boy chose the latter alternative; but having done so, his heart became oppressed with grief.

To such a degree did this increase, that on the following morning, before the whole school, he approached his kind teacher with eyes suffused with tears, and said, "I can endure your silence no longer; I did very, very wrong; do, sir, do flog me!" The frank confession was accepted, the flogging inflicted, and full forgiveness was enjoyed.

An exceedingly touching anecdote was related a few years since at one of the anniversary meetings of the American Sunday School Union, by the Rev. B. W. Chidlaw, for many years a missionary of the Society, laboring in the West. He was opening a package of Sunday School books, which had been sent to him as a part of the "Boston May-day Festival Contribution," when a pious woman who was present anxiously inquired, where such a gift could come from? Mr. C. replied, "It was from some friends in Boston." "What are their names?" "I do not know." "But where did you get them

from?" "From the American Sunday School Union." "And who are they?" "I do not know, except that it is a Society that establishes Sunday Schools and supplies them with books." After a pause, the woman said, "Well, I am glad there is a day of judgment coming." Mr. C. wondered what connection there could be in her mind between the two subjects, and asked her what she meant. Her immediate reply was, that she should "certainly inquire, then, for their kind friends who remembered the poor and supplied their wants." "If," added Mr. Chidlaw, "we want to be inquired for at the day of final account, as the benefactors of our race, we must do good in the Master's name, and for his sake, to the least and lowest."

A reference to this May-day Festival may possibly have excited somewhat the curiosity of our readers, who will not be un-

willing to read a paragraph or two relating to it.

In March, 1844, some of the benevolent ladies of Boston, sympathizing with the American Sunday School Union in their efforts to supply destitute Sunday Schools in the West with libraries, projected a festival on the first day of the following May, a day appropriated from time immemorial to healthful sports, country rambles, and flower gatherings. The suggestion was very favorably received by a circle of highly-intelligent ladies, and by the clergy of the city, to whom it was communicated, and arrangements were made with promptness and liberality.

The plan proposed was to have a breakfast at six o'clock in the morning, at the mansion of a hospitable lady at Roxbury, in the vicinity of Boston; the meal to close at ten o'clock, and the rooms to be kept open through the day and evening for the sale of

refreshments, flowers, and fancy articles. Twelve hundred tickets were immediately sold, and the hearty interest taken in the object animated the ladies in this novel mode of sustaining the cause of Sunday Schools.

"The cheerful circles gathered here and there,
And many a 'needle plied its busy task.'
An end so heavenly, and an aim so high,
'Beguiled the time and set a keener edge
On female industry. The threaded steel'
In many a fair one's hand flew swiftly."

At length the happy day arrived, and it was an unusually fine one, even for the season. Early in the morning, the streets of the city were alive with people wending their way to the festival. The parlors, halls, dining-rooms, and stairways were all densely thronged with the crowds who came to enjoy the delightful occasion, and to aid the beloved cause. On each side of the rooms and halls, below and above, tables were arranged, and spread with beautiful articles, both use-

ful and ornamental, and the richest profusion of good things, tempting alike to the eye and the taste. Among the latter was a rich mammoth cake, presented by some ladies of the church of the Epiphany, Philadelphia, as an evidence of their interest in the effort. The band of the United States ship, the Ohio, having kindly volunteered their services, discoursed most eloquent music, and added greatly to the enjoyment of the day. From early morning till late in the evening the utmost order and harmony prevailed; and the happy faces of young and old showed how much the scene was enjoyed by those who had prepared this beautiful festival, and the many thousands who attended it. The clear proceeds to the funds of the Union amounted to upward of twelve hundred and seventy dollars.

Mrs. Sigourney wrote for the occasion some very appropriate lines, which our readers will be glad to see. Her title was—

INVITATION FOR MAY MORNING.

"May is here, with skies of blue,
Tuneful birds of varied hue,
Blossoms bright on flowers and trees;
Ye, who love her smile of glee,
Leave the city's thronging streets,
Greet her in her green retreats,
And with thrilling hearts inhale,
The perfumes of her balmy gale.

Come! for countless gifts she bears,—
Take her cordial for your cares,—
Cull the charms that never cloy,—
Twine the wreaths of social joy,—
And with liberal hand dispense
Blessings of benevolence.
For when Spring shall fade away,
And the year grows dim and gray,
These, with changeless warmth shall glow
Mid the hills of wintry snow,
And undying fragrance cast,
When the *Spring of life* is past."

Encouraged by what had been done in the East, the Philadelphia Sunday School Union determined to have a *Floral Proces-*

sion on the last day of the same month, which devolved a heavy tax on the skill and industry of a large number of ladies, who kindly volunteered their valuable services for the occasion. Nearly two thousand baskets were cut out of paste-boards, in all the variety of forms which fancy could suggest; and being covered with moss, were filled with beautiful bouquets, cheerfully contributed by the proprietors of public and private gardens in the city and vicinity. These baskets were borne by the children on light frames, and with wreaths of flowers and tasteful banners, gave a beautiful appearance to the procession.

The children assembled in Washington Square, where appropriate airs were played by an excellent voluntary band, hymns were sung, an address delivered, and a prayer offered. After this the procession reformed, and proceeded to the Chinese Museum, where the children deposited the collection

of flowers, and soon after dispersed. The sale of the flowers and of refreshments grateful to the taste, on the same evening, produced five hundred dollars, which was also sacredly appropriated to the purchase of Sunday School libraries for the West.

In the year 1848, an experiment was made in the city of New York to bring under Christian instruction a class of youths for whom no other appropriate or available provision had been made. A room capable of seating about four hundred boys was placed at the disposal of the managers, and a bill as follows was posted on the dock and fences of the neighborhood:

THE BOYS' MEETING!

SPEAKING TO BOYS

Every Sunday Afternoon, at 5 o'clock,

IN THE LARGE ROOM (UP-STAIRS).

COME, BOYS! COME!!

Some seventy boys, and a few young men from a neighboring engine-house, were present at the first meeting, which was opened with singing, then prayer, singing again, with an address of thirty minutes by a layman; at the close of which another hymn was sung, and a copy of the "*Youth's Penny Gazette*" given to each one present. The average attendance on the meeting soon amounted to two hundred and fifty, a very large proportion of whom may be properly termed *the street boys*, of the average of fourteen years.

For several months it was exceedingly difficult to obtain order in the meeting, as not unfrequently the boys would so gain the mastery as to create a complete uproar. Gentle perseverance, however, induced them at length to hear the Scriptures read, to be silent during prayer, and to listen with attention to the address; provided, however, that it was interesting, and full of anecdote

rather than argument. Several other attempts were made in different parts of the city thus to serve the youths who could not be drawn to the regular Sunday Schools; but the success at length scarcely justified the continuance of the experiment.

CHAPTER V.

PROGRESS OF SUNDAY SCHOOLS IN GREAT BRITAIN—JUBILEE—INFLUENCE OF THE LONDON SUNDAY SCHOOL UNION—DECEASE OF ITS FOUNDERS—MODEL SCHOOL.

HAVING sketched the origin of Sunday Schools in our own country, and glanced at the delightful manifestations of Divine kindness in connection with the cause, we pay another short visit to our fatherland.

It will be readily supposed that the Sunday School would soon extend itself wherever English Christians had missionaries laboring under their influence, or brethren in Christ with whom they could maintain correspondence. Protestant Christians in the South of France soon placed this holy leaven

in the meal of society, with the hope of its ultimately extending its benefits. Neither the feebleness of zeal among many of the followers of Jesus in that land, the difficulty of obtaining teachers, nor even the general disregard of the Sabbath among them, were insurmountable impediments to their holy efforts. Holland and Germany soon followed; on behalf of Greece some special efforts were made by the UNION, but great difficulties have always existed in that nominally Christian but really heathen country. In Asia, Sunday Schools were soon formed, in India, Ceylon, and elsewhere. These institutions were found in India admirably adapted to distinguish between the Christian and the heathen population; as among the former they showed a regard for the Sabbath, which was altogether neglected by the latter. Native teachers were early collected in comparatively large numbers, and not a few of the boys taught in them soon began to

refuse worship to their household gods. The establishment of *female* schools in India became one of the most pleasing occurrences known in the early history of Missions. Before 1826, five of the youths taught in the Methodist Sunday Schools of Ceylon had been engaged as assistant missionaries, and many more were employed in communicating religious instruction to others. "So mightily grew the word of God and prevailed."

Sunday Schools were commenced in New South Wales about the year 1816, and soon extended from one settlement to another. The district report of the Wesleyan Sunday Schools in that country, said, a few years afterward: "We are greatly encouraged by the remarkable but undisputed fact that the native youth of the colony are in general but little contaminated by the evil examples which everywhere surround them. It would naturally be supposed that they would be very early initiated in vicious practices,

'growing with their growth,and strengthening with their strength;' but it is truly pleasing to say, that on the contrary, they are, for the most part, characterized by temperance, industry, and an aptitude to receive instruction. Of the rising generation we indulge great and well-founded hopes."

Even more than this could be said. Mr. Lawry, one of the missionary brethren, stated a very pleasant fact of the effect of these and similar institutions on the minds of savages. A young man from Tonga, one of the Friendly Islands, after visiting New South Wales, on his return described what he had seen to his relatives and others. He especially told them what he had seen of the Sunday Schools, and the sacred attention which the inhabitants of Port Jackson paid to the Sabbath day, and then added, "the people of Tonga will never be wise till they adopt the same measures." The chiefs unanimously said, "We think so too."

Similar success attended Sunday Schools in Africa, and in the British provinces of North America.

It will be readily supposed that the success of Sunday Schools in WALES has been very great. They had there a very early origin, and have been marked with two peculiarities. The first is, that as very many of the people have obtained education from no other source, so they never leave the Sabbath Schools till compelled by affliction or death. You may find pupils in every school from infancy till old age. The other is, that the ministers all take a deep interest in these institutions, and by catechising, ascertain the deficiencies alike of their people and themselves, as well as being made to feel the propriety of the old direction, "Simplify and repeat."

The results of all this are important. From a pamphlet published in London in 1841, on the Progress of Religion under the ministry

of the well-known Thomas Jones of Llangan, we learn that "the portions of Scripture treasured up in the people's memories, by reason of these schools, are immense. Some can repeat at once the book of Psalms, others the Gospels, or the Acts of the Apostles, or the Epistles, or some part of the Prophets. They are well acquainted with the Scriptures in all their bearings. They can repeat verses upon *every* subject in divinity, such as the fall of man, regeneration, sanctification, justification, and the promises of every kind." As among the peasantry after the Reformation, or the families of the Pilgrim fathers, divinity is the table-talk of the people, and even those whose knowledge may be no more than theory, delight in discussing its difficult points. It is true that in later years newspapers have somewhat supplanted better reading, but thanks to their Sabbath training, the Welsh are

a Bible-reading and religiously-instructed people.

The reader, it is probable, has more than once been ready to ask, as he has examined our pages, what has all this time become of Mr. Fox? In the Spring of 1826, we find him yet living, though he had completed ninety years. Being naturally fond of activity, it could be no matter of surprise that the privations and infirmities of age were very distressing to him; his memory, too, as to recent occurrences, greatly failed, though he would frequently narrate the events of his childhood with the most minute exactness. Speaking one day to his daughter, of her mother, who had been removed from earth at ninety-four years of age, after remarking that the grasshopper was a burden to him, he said, "But it is all nothing to me now; it is like a dream." On April 1, 1826, he was reduced to the lowest state of weakness, and was conscious that the time of his departure

was at hand, he said, with unusual animation, "Lord Jesus, receive my spirit," and gently died in the arms of the Saviour whom he had so long and so faithfully served. He was buried at Lechlade, where he had previously erected a house for God, placing it in trust forever for the use of the Baptists, and served the church organized in it as a deacon.

In person, Mr. Fox was somewhat above the middle size, with a high forehead and blue eyes, and in early life was regarded as a handsome man. He was in his later years usually careless in his dress, except on special occasions, when his gentlemanly appearance and his animation as a public speaker attracted much attention. In these things he was by no means inferior to his valued friends and brother philanthropists, Hanway, Howard and Thornton. Mr. Fox's liberality, both in spirit and in purse, attracted toward him much regard from all religious parties; nor

was he less distinguished as a peace-maker between those who had by any means been alienated from each other.

We now proceed to sketch one of the most interesting events in the history of Sunday Schools—the solemnization of their Jubilee in England, in 1831. The first proposal of such a celebration was by the late James Montgomery, Esq., equally distinguished as the friend of Sunday Schools and as a Christian poet. Writing to Mr. Lloyd, December 11, 1829, he says: "It has occurred to me that a Sunday School Jubilee in the year 1831, fifty years from the origin of Sunday Schools, might be the means of extraordinary and happy excitement to the public mind in favor of these Institutions, of which there was never more need than at this time, when *daily* instruction is within the reach of almost every family; for the more universal the education of the children of the poor becomes, the greater necessity there is that

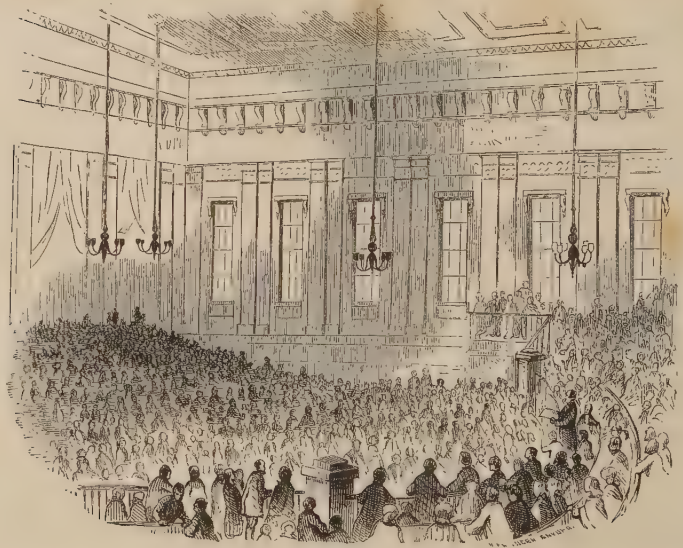
they should have religious knowledge imparted to them, which can be done perhaps on no day so well as the Lord's."

As this proposal was found to accord with the warm approbation of the Christian public, the best manner of observing it secured the most anxious deliberations of the officers and committee of the Sunday School Union, who at length resolved that such a Jubilee should be celebrated on September the fourteenth, 1831, being the anniversary of Raikes's birth—that religious services should be observed by the friends of the cause throughout the kingdom—that ten thousand pounds, or fifty thousand dollars, should be raised for Sunday School buildings and Sunday School Missions—and recommended that the day of Jubilee should open with meetings for devotional exercises among the teachers—that in the forenoon the children, either in their separate schools or united with others, should attend on public

worship, and that the evening should be occupied in public meetings of the friends of Sunday Schools, to be followed by collections in aid of the Jubilee fund. Mr. Montgomery kindly wrote two hymns for teachers and one for scholars, which we will lay before the reader; Mrs. Copley, a well-known English Baptist writer, prepared a brief sketch of Sunday Schools for the children; and medals in commemoration of the event were struck by Joseph Davis, Esq., of whom the writer of this volume may be allowed to speak as an old Sunday School pupil, and as class-mate with himself in one of the early and most useful of these institutions. Such was the extensive sale of these various publications, that their profits met all the expenses which the committee incurred in the celebration.

It will be readily supposed that immense assemblies would be held of the friends of the cause in London; and assuredly the

highest expectations which were raised were more than realized. In the metropolis alone, it was believed that not less than fifty thousand of the children assembled in the forenoon meetings of that day. More than four thousand of these were collected with hundreds of their teachers in Exeter Hall. In the afternoon of the day, the interest, which in the earlier services had been distributed in different portions among the respective prayer meetings of teachers, and assemblies of scholars, became concentrated upon the great Jubilee meeting of Sunday School teachers at Exeter Hall. Never before had that vast building been so crowded, and never was more enthusiasm manifested than on that grand occasion. Noblemen, clergymen, and others most joyfully participated in the business of the evening. Nor was our own country unrepresented; the Rev. Dr. J. C. Brigham, of New York, Secretary to the American Bible Society, placed before the



JUBILEE MEETING AT EXETER HALL.—PAGE 200.

meeting some highly interesting details relative to the progress of Sunday Schools in the United States. Among other interesting facts, he stated that though the American Sunday School Union had only existed about seven years, there were then being educated not less than seven hundred thousand children, being taught by seventy thousand entirely gratuitous teachers. He closed his address by saying, "Although there are some points of difference between this land and that to which I belong, yet in Christian purposes to do good we feel and act alike; and I see we belong to a kingdom which is not of this world, but to the kingdom of Jesus Christ, whose subjects are all one in him. And I cannot but cast my mind forward to that time when the whole world shall be brought to feel and act as we are now engaged; for the day is approaching when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'"

Among the interesting events of the day, was the speech of our friend Gurney, one fact of which so perfectly accorded with his character as President of the Union, that we now refer to it. He said, in closing his speech, "I can now look upon eight Sunday School teachers in the persons of my own children; and all of them who are married are united to Sunday School teachers; and my grandchildren are following in the steps of their parents, and becoming Sunday School teachers."

The reader will be gratified by the closing sentences of an address by the late Right Honorable Lord Henley, who officiated as chairman of this vast assembly, and who had presented a cheque for twenty guineas to the fund. In acknowledging the vote of thanks for the services he had rendered, his Lordship said: "You will easily, I am sure, my Christian friends, believe me, when I inform you, that I never yet felt so great a degree

of embarrassment in receiving the approbation of my fellow Christians, as on the present occasion. This meeting—exceeding in point of numbers any that I have seen—exceeding, as I am sure it does, in knowledge, and intelligence, and in Christian spirit, every meeting which I ever before beheld collected within the walls of an assembly—to receive the thanks and approbation of such a meeting, is a proud moment in the life of one who never sought public applause or public favor. It is a moment that cannot be appreciated. Ladies and gentlemen—till to-day, though I was aware of their excellence—though I was aware of much of the good that has been done by Sunday Schools—I was, to a degree, ignorant of the vast amount of good derived from them. In the words of one of our poets, I would say:

'Greatly instructed, I shall hence depart,
Greatly improved in mind, and thought, and heart.'

May you proceed from grace to grace. May this work of faith and labor of love extend, not only throughout this country, but to the most distant shores. May it extend to nations yet unborn, and be the means of raising millions to happiness in this world, and to a crown of glory in the world to come."

The vast multitude then rose, and sung the Jubilee hymn—

"Love is the theme of saints above," etc.

The effect of this closing exercise was most overwhelming, and will never be forgotten by those who had the happiness to be present.

The anticipations cherished by Mr. Montgomery were to a great extent realized. Teachers were led to think more highly of their work; while the churches formed a more correct estimate of these institutions. We ought, perhaps, to have said that in con-

sequence of the vast overflow of attendants at the evening meeting at the Exeter Halls, two other halls in the neighborhood had to be thrown open for the benefit of those "crowded out," among whom was no lack of good speakers, some of whom, indeed, passed from meeting to meeting with no small activity.

The hymns prepared by Mr. Montgomery, and Mrs. Gilbert, formerly Miss Ann Taylor, one of the authors of the excellent "*Hymns for Infant Minds*," were very generally used at the Jubilee services throughout the kingdom, having been previously printed, as engraved on steel, with a portrait of Raikes, on a card. The writer of this volume had the pleasure of reading them to the vast assemblies at Exeter Hall.

HYMNS FOR TEACHERS.

I. By Mr. Montgomery.—(*Tune, Monmouth.*)

Love is the theme of saints above;
Love be the theme of saints below;

Love is of God, for God is love—
With love let every bosom glow;

Love stronger than the grasp of death;
Love that rejoices o'er the grave;
Love to the Author of our breath,
Love to his Son, who came to save;

Love to the Spirit of all grace,
Love to the Scriptures of all truth;
Love to the whole apostate race,
Love to the aged, love to youth;

Love to each other; soul and mind,
And heart and hand, with full accord,
In one sweet covenant combined
To live and die unto the Lord.

Christ's little flock we then shall feed,
The lambs we in our arms shall bear,
Reclaim the lost, the feeble lead,
And watch o'er all in faith and prayer.

Thus through our isle, in all our bands,
The beauty of the Lord shall be;
And Britain, glory of all lands,
Plant Sabbath Schools from sea to sea.

II. By Mr. Montgomery.—(*Tune, Cranbrook.*)

Let songs of praise arise,
Teachers, your tribute bring;
Let hallelujahs fill the skies,
Earth with hosannas ring.

Once by the river side
A little fountain rose,
Now, like the Severn's sea-ward tide,
Round the broad world it flows.

One heaven-directed mind
Revealed the simple plan;
Now, in the glorious task combined,
Ten thousand are one man.

Though poor and mean the place,
And small the band he taught,
Millions since then have shared the grace;
Behold what God hath wrought!

Through Albion's ocean isles,
In near and distant lands,
Where'er the Christian Sabbath smiles,
The Sabbath school-house stands.

Heralds of peace! proclaim
The year of Jubilee;

Now, in the Babe of Bethlehem's name,
Bid every child go free.

HYMNS FOR SCHOLARS

III. By Mrs. Gilbert.—(*Tune, Arabia.*)

The flowers of fifty summers gone,
The leaves that then were green,
Have nothing left to look upon,
To tell that they have been.

The busy sights have passed away,
The merry din has died,—
Millions of hearts, then young and gay,
The quiet grave doth hide.

But, like a living, precious seed,
Dropt on a fruitful clod,
A thought of mercy came—to lead
The poor man's child to God.

Like a lone husbandman, forlorn,
The man of Gloucester went,
Bearing this seed of precious corn,
And God the blessing sent.

Now, watered long by faith and prayer,
From year to year it grew,

Till heath, and hill, and desert bare,
Have blossomed like the rose.

And thus, in cheerful ranks arrayed,
Our tens of thousands meet;
Lord of the harvest, bless the blade,
And keep from tares the wheat.

Send gently down thy mercy's showers,
And still in favor shine;
So shall safe harvest-home be ours,
And endless glory thine.

IV. By Mr. Montgomery.—(*Tune, Lydia.*)

Hosanna be the children's song,
To Christ, the children's king
His praise to whom our souls belong,
Let all the children sing.

From little ones to Jesus brought
Hosanna now be heard;
Let infants at the breast be taught,
To lisp that lovely word.

Hosanna here, in joyful bands,
Maidens and youths proclaim,
And hail with voices, hearts, and hands,
The Son of David's name.

Hosanna sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.

Hosanna, on the wings of light,
O'er earth and ocean fly,
Till morn to eve, and noon to night,
And heaven to earth reply.

The city to the country call,
Let realm with realm accord;
And this their watchword, one and all—
Hosanna, praise the Lord.

Hosanna, then, our song shall be—
Hosanna to our King;
This is the children's Jubilee
Let all the children sing.

Never did the Christians of Great Britain and the United States of America appear more lovely in their oneness of soul than in connection with this Sunday School Jubilee. At four o'clock in the afternoon of the Jubilee, the late beloved W. F. Lloyd, the

Foreign Secretary of the Sunday School Union, received by mail a copy of the "*American Sunday School Journal*," from which he read, little more than two hours afterward, an extract, which was, as we very well remember, received with rapturous delight by the congregated thousands. Here it follows:

"At a stated meeting of the Board of Officers and Managers of the American Sunday School Union, held at the Society's House, July 26, 1831, intelligence having been communicated to this Board that the London Sunday School Union proposes to observe the Jubilee of the establishment of Sunday Schools, it was

Resolved—That it be recommended to all the Sunday Schools connected with the American Sunday School Union, to unite with their friends and fellow-laborers in Great Britain, in the observance of the

fourteenth day of September next, by the following religious services:

Resolved—That it be recommended to Sunday School teachers, Sunday School children, and their parents, and the friends of the institution generally, to assemble in convenient places at six o'clock in the morning of that day, and spend one hour in united thanksgiving and prayer to God for the great mercy he has shown to them; and for the blessings with which he has crowned the plans and labors of his servants, notwithstanding all their sluggishness and unbelief; and that in the evening a prayer-meeting be held, at which all who are interested in extending, increasing, and perpetuating the influence of Sunday Schools, may unite in seeking light, wisdom, and strength from God."

Before we leave the London Sunday School Union, we may give an illustration of the influence it can exert, even in high

quarters. We copy it from a General Report, written by Frederick Packard, Esq., one of the Secretaries of the American Sunday School Union, and published as an Appendix to their Report in 1841. Mr. Packard had recently visited Europe, and made himself fully acquainted with its religious and benevolent societies. He says:—

"The great power of the auxiliary relation has been finely exhibited on two recent occasions. A design was on foot to open the London Post-office on Sunday. Hitherto, to the credit of the government, all appeals for this change had been in vain; and a silent but expressive rebuke was thus given once a week to the Sabbath-breaking people of the Continent, who failed one day in seven to receive a mail from the metropolis of the world. Such is the organization of the Sunday School Union Committee, that by the circulation of remonstrances through their four auxiliaries, several thou-

sand signatures were procured of those who are actively engaged in promoting the observance of the Sabbath as the safeguard of religion and public morals, praying the government not to defeat the grand end of those labors, by giving up that sacred day to the passing and repassing of mail coaches and deliveries of letters throughout the city.

On another occasion, a plan was on foot to open a circus, or some such place of amusement, in a distant but populous quarter of the city; and by the same process the voice of a large majority of the eight or ten thousand teachers of London was raised against the attempt, as one which would involve the corruption and ruin of a multitude of children and youths whom they were laboring to withdraw from the temptations of the devil. The applicants had pledged themselves to keep the place closed on Sundays; but the remonstrants replied, that the establishment would necessarily draw around it many places

for drinking, disorder, and licentiousness, which would be equally, if not more pernicious than the circus, and keep their doors open at all times. The remonstrance was successful; and the corruption of thousands was thus probably prevented."

Nor are these the only objects affecting the highest social and public interests of the country, in which that organization has successfully labored. In more than one instance the government has attempted to introduce systems of secular education, placing the instruction of the lower classes of society in the hands of one religious denomination, which, as they very properly said, "would be likely to increase existing religious differences, rather than to promote kind and Christian rivalry in the work of doing good to all." On all these occasions they have shown conduct eminently consistent with Christian dignity and industrious zeal, so that few calamities would be greater to the

higher interests of the youth of Great Britain than the dissolution of its SUNDAY SCHOOL UNION.

Our readers cannot have forgotten Mr. William F. Lloyd, with whom they have already had a pleasant interview in our third chapter. This gentleman, after many years devoted labor, and while standing at his desk in pursuit of his editorial employment at the Tract Society, fell down in a fit of apoplexy. His long-continued abstemious habits increased the difficulty of his recovery, as it was not possible to reduce his physical system; and though he was relieved of these symptoms, he never was able to return to what he called "full-work." After trying in vain to do all that was in his heart, he retired to his native place, and did what he could in the Sabbath School, and in other ways to accomplish the grand object on which his soul was set—the glory of his Lord. At the end of about seven years' retirement from active life,

during which time he suffered much from disease, he entered on his eternal rest, April 21, 1853, in the sixty-second year of his age. He had enjoyed forty years connection with the Sunday School Union, and thirty-seven years service in the Religious Tract Society. The productions of his pen, chiefly for the young, had in their day an unprecedented circulation. Three years before his decease his little volume "*Daily Food*," prepared for the Tract Society, had obtained a circulation of more than two hundred and thirty-eight thousand copies.

It scarcely needs to be said that he was honored in his death. Mr. George Mogridge wrote to W. Jones, Esq. as follows:—"The scene at the funeral, in which the youth of both sexes of the parish assembled to the number of between two and three hundred, mingled with people more mature, and with gray hairs, was exceedingly suitable. It had been arranged for the ceremony to take place

before the factories sent forth their youthful multitudes, lest the church and church-yard should be inconveniently crowded. The vault is an excellent one; and many of the girls who attend the church will sit exactly over the dust of their late instructor. As I looked at the coffin while it was lowered to its silent receptacle, I could not but gather around me, in my fancy, all at Paternoster Row, [where the Tract Society house stands,] who had been associated with him whose mortal remains were before me, but whose spirit was 'beyond the stars.' 'Who will be next?' said I; and though no audible response reached my ear, the remembrance that I myself was a few years in advance of the deceased, and of those who remained, furnished me with a suitable reply."

This short extract derives a touching interest from the fact, that within two years both the estimable writer and his friend followed Mr. Lloyd to another world. The reader

will not be displeased to know that Mr. Mogridge was the author of many works for the old and the young, under the name of "*Old Humphrey*," and Mr. Jones was first associated with Mr. Lloyd in the Sunday School Union, and for many years with both his friends in the service of the Tract Society. The writer of this volume will be forgiven by the reader, if he pauses here for a moment to drop a tear on the graves of these three excellent men, endeared to him by a thousand sweet recollections, during many years connection in various labors for the glory of their common Lord. May he follow them as they followed Christ, and die, like them, reposing on infinite mercy for eternal life.

It was a fact eminently characteristic of Mr. Lloyd, that some time before his decease, feeling the uncertainty of life, he handed to one of his colleagues in the Union a hundred pounds for the fund connected with the Jubi-

lee celebration of which we have hereafter to speak.

To narrate individual instances of conversion in Sunday Schools forms no part of the plan of this volume, because many separate and excellent publications of this kind have already been issued. But so striking have been some facts, both in themselves, and in their results, that it would be unjust altogether to pass them by. The name of Richard Knill, for many years a very successful missionary in St. Petersburg, Russia, and then in India, and afterward even more useful as a pastor in England, will long be repeated with reverential esteem. In 1819, when stationed at St. Petersburg, this excellent man wrote:—"As an individual, I feel peculiarly indebted to such institutions; and to the glory of God I record it, that all the blessings which have been given to others, by my instrumentality may be traced up to a Sunday School. It was my privilege

to be a teacher in a Sunday School at Bideford. Hearing a sermon preached in behalf of the institution, led me first to think of being a missionary. Most of my fellow-students at Axminster [college] had been Sunday School teachers; and out of twenty missionaries who were my colleagues at Gosport, [missionary college], three fourths of them had been engaged in the same way."

In the year 1837, the same zealous minister made this record:—"There is a small market town in the West of England, which has sent more laborers into the spiritual harvest than any other town, of equal size, in the world. Three missionaries, three missionaries' wives, one minister, two Lancasterian school teachers, and two home missionaries—all their names are in my Journal, and with them, or with their families, I am personally acquainted. The pious people of that town are greatly delighted with the fact, and when speaking of it they add,

'These were all either teachers or scholars in the Sunday School.'"

Truly the servants of Jesus Christ are not suffered to continue their usefulness on earth "by reason of death." On March 25, 1855, William Brodie Gurney, Esq., of whom we have already spoken as successively the founder, secretary, treasurer, and president of the Sunday School Union, died in the seventy-eighth year of his age. In addition to his efforts in connection with the Union, for many years before his death he was the treasurer of the Baptist Missionary Society, and had a far more than nominal connection with many of the most eminent benevolent institutions of the age. We had written a brief delineation of his character, but we have felt so much gratification with one from the pen of the editor of the "*London Evangelical Magazine*," accompanying the announcement of his death, that we lay aside

our own to transcribe what is more than equally able and correct:

"He had," says the Rev. Dr. Morison, a member of another denomination of Christians, "reached a good old age, and was not only full of years, but rich in the confidence and love of thousands of the wise and good of various Christian communions. He was, as his open, manly countenance indicated, a most genial spirit; evincing at once his good breeding, and the loving Christian school in which he had been trained. With a heart always gushing forth in utterance of unaffected kindness, he possessed a frankness and urbanity of manners which drew toward him an extraordinary amount of unfeigned sympathy and regard. Ready to every good word and work, it required no sectarian key to unlock the treasures of either his heart or his purse. Moving in the best circles, he yet knew full well how to accommodate himself to men of low degree, and proved himself a

strictly popular element in every cause with which he chose to identify himself. His kind presence will be greatly missed at the annual meetings of the Sunday School Union, and in many other circles, where he moved so gracefully, and with so much of the spirit of his Divine Master. When such men are taken from us, though it may be in accordance with the ordinary laws of our frail and dying nature, we cannot but pour out the prayer, 'Help, Lord, for the godly man ceaseth!' It is, perhaps, no reflection upon any age of the Church to say, that such men as William Brodie Gurney are not easily succeeded in their Christian spirit and action, and in the influence and standing which they acquire by the legitimate exercise of their amiable and attractive graces."

We have lately met with an account of a Sunday School, belonging to the Rev. Mr. Slade, at Bolton, in Lancashire, England, which presents several facts of interest and

instruction, and on this account we transfer a part of it to our pages; the writer of the narrative says, the happiness of looking on the scene, though it may be felt, cannot be described. The sight of twelve hundred children joining at once in the Songs of Zion, neat, orderly, attentive, animated apparently with one spirit, and taught by one hundred teachers, almost all of whom had been themselves scholars, and had worked, as they very properly considered it, their way to the post of honor. after fourteen or fifteen years of instruction, is indeed truly delightful.

The children assemble at nine o'clock on the Sabbath morning, and attend their lessons till ten, when they go to church, where their chanting gives an astonishing impulse to the sympathies of the congregation, all of whom appear to take their part in this act of worship. At three o'clock in the afternoon, the children again attend the church,

and after divine service they assemble in the school-room for a short season. In the evening, all the female, and as many of the other teachers as can be present, assemble in the school-room, where an expository and catechetical lecture is delivered to them, with prayers from the Liturgy and singing. On Tuesday, Mrs. Slade instructs the female teachers; and on Saturday the other teachers are prepared for their duties by Mr. Slade.

A few facts from Mr. Slade's own pen will gratify the reader. He says, "The secret of the success of my school is this: First, that I have been laboring for twenty-two years on the same plan, being never absent from the school during the whole period of instruction; secondly, that I have been able to train up a succession of teachers who have the spiritual good of the children at heart, without which you may teach forever and do nothing. I have one hundred and seventy communicants in my school; all the teachers

are communicants except four or five. For many years no teacher has been admitted who is not a communicant. I have persons of all ages in my school, from six to forty. Some of those who were teachers, have married, had families, and have returned again to it. I find no occasion to enforce attendance. The children are beloved by their teachers, and that brings them to school. Rewards I have none. I think the system of rewards a bad one in every respect; it is sure to give dissatisfaction, and engenders envy and every bad passion. I tried it for two or three years, but found it fail. I wish the children to come not for lucre, but for duty's sake; and you see the result. If a boy or girl is reported as behaving extraordinarily well, I send for them, and give them a little book; but that is made a great favor. I seldom resort to corporal punishment, but use admonition, and degradation to a lower class; and, in obstinate cases, expulsion. I

do not allow taking places; I think it produces bad habits. My great object is to produce a moral and spiritual effect in the hearts of the children. I leave a great deal to the teachers, and do not interfere much with their instruction, leaving them to communicate as they best can what they have learnt from me."

In taking our final leave of the schools of Great Britain and Ireland, we rejoice to place on record, that in the former part of the United Kingdom, there are at this hour not less than three millions of children gratuitously taught in its Sunday Schools, by three hundred thousand teachers. In Ireland, the Irish Sunday School Society alone, has trained in less than half a century a million and a half of its youth, thus mightily contributing to the blessed change which has recently taken place in the spiritual condition of that land. This truly catholic institution, sustained by all Evangelical Protestant denomi-

nations, has now under its direction more than three thousand Sabbath Schools, with about two hundred and twenty-five thousand children. Where is the Christian heart which does not pray, "Let thy work appear unto thy servants, and thy glory unto their children"?

CHAPTER VI.

IMPORTANT FACTS AND COUNSELS RELATING TO AMERICAN SUNDAY SCHOOLS.

We propose that our closing chapter shall relate facts having a tendency to stimulate and purify the zeal of our readers, and counsels by which we trust their hearts may be benefited. More anxious to do good than to manifest our own small talent, we shall cheerfully borrow the pens of others where they have been better used than our own.

For ourselves, we love a simple picture drawn from Nature itself. Here is one. It was written by a young female teacher in the West, and is a specimen of a thousand others of like character. She says:—"During last autumn I engaged to teach a Winter

term in one of the suburban schools of the city of B., and in November entered on my labors. Days and weeks passed with no change of the toils of the school-room, except the Sabbath, which I spent alone in reading and meditation; for there was neither worship nor Sabbath School in the district, and I had no means of conveyance to the neighboring city. But one Saturday, one of my little scholars came to me saying: 'Mother wishes to know if you would not like to walk into the city with her to morrow, to church?'

The distance was three miles, and it was wintry weather, but the remembrance of the lonely Sabbaths I had passed came up, and I did not long hesitate. 'Yes, Ellen, tell your mother I shall be happy to accompany her.' 'She says you will have to start from her house by nine o'clock, for the service begins at a quarter past ten.' 'Thank you, I will be in time.'

Accordingly, I took an early breakfast on the following morning, and started for Mrs. L.'s house. I arrived there at the appointed time, and having decided on the church to which we should go, we set out on our walk.

'Shall you stop to the Sunday School?' she inquired. 'I should like to do so. I have often heard that they have a very interesting Sabbath School there, and I much wish to see it.'

We reached the place in time, and when the morning service was ended, the congregation was dismissed. There was then a quiet moving to and fro, and a changing of seats, and soon a large part of the congregation were collected in groups ready for the services of the school. The superintendent read a few verses from the Bible, and presented a short prayer. When these were ended, the school was again seated, and a low, pleasant sound of voices rose through

out the room. I looked around, and saw gentlemen and ladies whose countenances showed their love for the labor in which they were engaged. They were addressing classes of children, young people, and adults, who, in their turn, looked animated and interested, and seemed to take much pleasure in the study of the Scriptures.

'How I should like to join one of these classes,' was already in my heart, when the superintendent approached, kindly inquiring, 'Should you like to join the Sabbath School?' 'We should, but we shall not be able to attend here every Sabbath.' He replied very pleasantly, 'We shall be happy to see you when you can come. Are you sufficiently acquainted to have a preference as to your class?' 'No, sir.'

He paused a moment to look round, then asked us our names, and led us to a gentleman who was instructing a class of young ladies. 'This,' said he to his friend, 'is Mrs.

L., and this Miss J.' The gentleman gave us a smile of real Christian love as he extended his hand and said, 'We are happy to see you; take a seat with us; has any one a spare Bible? Our lesson is the subject of Joseph in bondage, in the first part of the thirty-ninth chapter of Genesis.' As the lesson proceeded, I found myself becoming as deeply interested in its discussion as were all around us. Already were my thoughts raised to heaven in faith, as the teacher pointed out to us how God was with Joseph, in such a manner that even the heathen Potiphar felt it, and entrusted all his possessions to Joseph's care. 'And now,' continued the teacher, 'I think of another who has entrusted all *his inheritance* into *our* hands Jesus Christ has ascended into heaven, leaving his cause here with *us;* and while we admire Joseph for his fidelity in Potiphar's household, let us ask ourselves if we have been faithful in *our* Master's service.'

So pleasantly and so instructively the study of the Bible went on, until the Sabbath School hour had ended. The little bell at the table told us the time was spent, the murmuring of voices was hushed, the room was still, and again the voice of the superintendant was heard. 'I have to announce,' said he, 'the death of J. H., one of our scholars. He died last week, aged thirteen years. He became a member of the school two years ago, and was constant in his attendance till his sickness. He died happy. I visited him several times while sick and obtained good evidence that he was prepared to die. His last words were sent to the school. 'Tell them,' he said, 'that I go, trusting in Jesus.'

My heart was already tender, but I found it melting still more at these affecting words; and when the simple hymn was sung—

'I want to be an angel,
And with the angels stand;'

my feelings grew more and more subdued and with difficulty I pressed back the starting tear.

But when the school was dismissed, and the kind-hearted teacher took my hand, saying, 'Are you a Christian?' I could refrain no longer, and I turned away to weep. So holy was the influence of that Sabbath School—so blessed and purifying to my heart! Little did I think of the walk of three miles to my boarding-house that wintry afternoon; and through all the week of toil in the school-room, the memory of that hour cheered me on my way."

We never tire in tracing the origin and progress of the prosperity of our country; for never before did any land make such rapid strides, or more clearly present the steps by which its progress has been made. The mighty West must, in these particulars, most powerfully interest us. From a very pleasing volume, entitled "*The Floral Home*,"

written by Miss Harriet E. Bishop, a teacher who first went to St. Paul's, Minnesota, in 1847, we condense a narrative which will fill every friend of Sunday Schools with grateful delight.

"The duties of the first week in school were over, and books were deposited upon the rough shelf. The open Bible, from which we had just read, lay upon the table. The eyes of all were upon their teacher, awaiting the closing exercise. She trembled in view of her responsibility, and the proposal she was about to make. She had assumed voluntarily a position fraught with momentous consequences, however it might be viewed by the world. She was the only professing Christian in the community, and religious teaching had been wholly neglected. No sacred house of prayer and praise witnessed the assembling of the people on the Sabbath. Though disposed to allow every one to enjoy his own opinion, provided he interfered not

with others, the inhabitants of St. Paul were generally scoffers at religion. For a single-handed and lone female to occupy a decided position in opposition to all this, was no trifling affair. Her conduct would be misunderstood and misinterpreted, and the devices of Satan would beset her on every hand. Do you wonder that she trembled and found no strength in herself; and that, but for an invisible presence, she would have shrunk entirely from the new duty?

'Children,' said she, 'I remember when I was a very little girl, and went to Sunday School, that I read in a little book of a young lady who went to visit some friends a long way from her home, where the children had never heard of a Sunday School. She invited them to come together to form one, and they soon learned to love it very much; and she, too, was very happy in instructing them, and a great deal of good resulted from it. Even when a child I often wished for a

similar position, but I did not then expect it. While I am with you, I wish to do all the good I can, and therefore wish you to obtain your parents' permission to come here next Sabbath, and *we* will have a Sunday School. Will you come?' The children looked at each other inquiringly, and one little girl, with meek blue eyes, timidly asked, 'What is Sunday School?'—'Is it not,' asked another, 'where they study the Bible and learn of the Saviour?'—'And would you not like to know more of the Saviour, and be one of the school?' asked the teacher. 'O, very much, and mother will be glad to have us come,' said one. Another said she would come if the priest would let her. The boys preferred to go fishing, but finally consented to come for one hour. A lesson was given out, an interpreter engaged for those who needed, and we tremblingly awaited the approach of the trial Sabbath.

The day proved dark and rainy; but there

was a gleam of pleasure in the eyes of the seven children who composed the first Sunday School in St. Paul. With no ordinary delight the teacher saw that some special preparations had been made, for the soiled and torn dresses of the preceding day had been carefully washed and mended. One half-breed woman was present as visitor; and however unpromising the prospect, the heart of the teacher throbbed with inexpressible happiness. She says: 'I occupied a position which I would not resign for the most exalted on earth.'"

An extract from the records of this first Baptist Sunday School in St. Paul, from the pen of Mr. E. G. Barrow, its first secretary, will be read with intense and pleasurable feelings:—The beginning of our Sunday School—the first Sunday School established in Minnesota—was made by Miss Harriet E. Bishop, on Sunday, the twenty-fifth of July, 1847. The school was commenced in a little log

hovel, covered with bark, and chinked with mud, previously used as a blacksmith's shop. It contained but one small room, about ten by twelve. On three sides of the interior of this humble log cabin, pegs were driven into the logs, upon which boards were laid for seats. Another seat was made, by placing one end of a plank between the cracks of the logs, and the other upon a chair. This was for visitors, in case any should straggle in. A rickety, cross-legged table in the centre, and a hen's roost in one corner, completed the furniture.

There were seven scholars that day—three white children and four half-breeds, and one visitor, a half-breed woman. It was necessary to have an interpreter. A large, half-breed girl was found, who could speak English, French, and Sioux. The second Sunday there were bnt four scholars, a circumstance which looked discouraging. But an interest was awakened on the subject, and

the third Sabbath the room was filled. There were about twenty-five children, besides a number of visitors, who came to witness the novelty of a Sunday School; for schools, and even churches were then unknown in St. Paul.

In the autumn of 1848, the school was removed to the new school-house, the first in the Territory, and here continued till the fall of 1850, when it numbered about seventy-five members. Other denominations had, in the meantime, come in and taken an interest in this work; among whom were the Rev. E. D. Neil, Presbyterian, and the Rev. B. F. Hoyt, Methodist. Churches had been organized, and a division was decided upon. Presbyterians and Methodists formed separate schools, leaving the Baptist school in possession of the school-house and a small library, and something more than one-third of the scholars." Mr. Barrow adds: "It has been our purpose to sketch the *beginning*,

that when our little streamlet shall become a broad and flowing river, the curious may trace it back to its humble fountain."

In the year 1850, the Rev. Dr. Rufus Babcock, then an agent of the American Sunday School Union, visited the Territory of Minnesota, and greatly increased the interest felt in these institutions, which have since been springing up all over the land, and it is increasingly felt that their importance can scarcely be be overated.

In very delightful contrast was the fourth of July, 1856, with that of 1848. On July 4, 1856, the various Sunday Schools of St. Paul, comprising more than five hundred scholars, wearing floral wreaths and printed badges, formed, with the citizens, a procession of more than a mile in length, and headed by a brass band, it wound through the principal streets to Great Brook Grove, where public exercises were conducted in the most approved and satisfactory manner.

The speakers' stand was decorated with flowers, and a table, sumptuously spread, groaned beneath its burden. When summary justice had been done to the eatables, the grove rang with merriment, and hundreds of youthful voices testified their unrestrained joy on the occasion. All this took place where, on July 4, 1848, only eight years before, the wolf was howling over the still smoking embers of the Red man's council fire. In view of all these changes, what reader can forbear to exclaim: "This is the Lord's doing, and it is marvelous in our eyes!"

How very beautiful has our countrywoman and friend, Mrs. Sigourney, described "*The Sunday School*":

"Group after group are gathering, such as prest
Once to their Saviour's arms, and gently laid
Their cherub heads upon his shielding breast,
Though sterner souls the fond approach forbade;

Group after group glide on with noiseless tread,
And round Jehovah's sacred altar meet,
Where holy thoughts in infant hearts are bred,
And holy words their ruby lips repeat,
Oft with a chastened glance, in modulation sweet.

Yet some there are, upon whose childish brows
Wan poverty hath done the work of care;
Look up, ye sad ones! 'tis your Father's house,
Beneath whose consecrated dome you are;
More gorgeous robes ye see, and trappings rare,
And watch the gaudier forms that daily rove,
And deem perchance, mistaken as you are,
The 'coat of many colors' proves His love,
Whose sign is in the heart, and whose reward above.

And ye, blest laborers in this humble sphere,
To deeds of saint-like charity inclined,
Who from your cells of meditation dear,
Come forth to guide the weak, untutored mind—
Yet ask no payment, save one smile refined
Of grateful love, one tear of contrite pain;
Meekly ye forfeit to your mission kind
The rest of earthly Sabbaths. Be your gain
'A Sabbath without end,' 'mid yon celestial plain."

It is not in England alone that we can find what we are disposed to call *Model Schools.* We have not a few institutions of a very high order in this country. One of these, belonging to St. George's Church, in New York, under the control of its distinguished rector, the Rev. Dr. Tyng, we propose here to sketch. First of all, however, we will give from the Doctor's own pen what we may regard as the great principles on which it is founded. Thus does he speak:—

"The great object which we have in view in Sabbath School instruction, is to *plant* the children of our land 'in the house of the Lord.' We wish to constitute true piety their pleasure and their home; to make the privileges and ordinances of the Gospel, the appointed channels of Divine grace to man, the soil in which they are to grow, and the atmosphere from which they are to be nourished by the blessing of God, containing and imparting the vitality, the life-giving spirit

by which they are to be sustained, and through which they are to gain the gift of life eternal. This is the grand object of Sunday School instruction.

It is a well-known fact that there have been already, in the Sunday Schools of this society, many thousand children spiritually renewed for God. There probably is not a pastor in our land whose affection, and time, and prayers have been given in any fair measure to this important part of his great work of winning souls, but can testify to the faithfulness of God in his blessing upon this interesting portion of his flock. There is no part of the pastor's charge which so readily and surely rewards him, for all the toil and efforts which he devotes it, as the Sunday School. It has appeared to me, for several years, a remarkable and unaccountable over sight among many of the ministers of Christ, who, I doubt not, really feel an interest in the salvation of souls, that so little compara

tive attention has been given to what all my observation and judgment, as well as all my experience, have united to convince me is the most pliable portion of the subjects of their effort, and the field which renders them the most speedy and abundant harvest for the labor which is bestowed upon it. Their minds are stored with the truths of the holy Word of God. They have acquired, and have laid up, a knowledge of the Scriptures—the facts, the doctrines, the instructions, the precepts of the Scriptures, which no other method ever devised could have imparted. They are thus, in their knowledge of scriptural things, wiser than their teachers could have been before this system of useful effort was established. This is an advantage of incalculable importance. The Bible is made to them a familiar book. Then, the Bible is made to them a book of enjoyment. It is surrounded in their minds with the most attractive and pleasant associations.

The way in which it has been brought before them has given to it a peculiar charm. Their acquirement of its instructions has been entirely voluntary. The connections of the Sunday School have called into exercise the kindest feelings of their nature, and chiefly developed the most precious and purest affections of their hearts. There is nothing gloomy or repulsive connected with the Word of God in the associations of their minds.

Then, under this instruction children acquire a love for the ordinances of public worship, the institutions of the Lord's house. They have no other associations than those of pleasure and happiness connected with the religious services of the sanctuary. The Sabbath has not been to them a weary day. Its successive arrival is attended with nothing that is repulsive. They grow up to the settled period and state of life with the feeling of gladness in going up to the house of

the Lord more and more deeply engraven on their hearts. They have been accustomed to find, and to look for, real enjoyment connected with it; and they expect it, even in the maturity of life, with no other anticipation. There has been no cultivation of the disposition to sit down with the scornful, or to unite with those who scoff at sacred things. Now, who can doubt the importance of this attainment? Who can fail to see how much and how effectually it prepares the way for the subsequent conversion of the soul, and the renovation of the character for God? What benefit, short of the actual spiritual regeneration of them all, can be greater or of more importance in their consequences to our youth, and to our land, than to surround the blessed and life-giving ordinances of the Gospel in their minds with attraction and pleasure?"

The reader will now be prepared for an account of Dr. Tyng's Sunday School system.

Its first marked feature is, that he preaches, specially to the children, every Sunday afternoon in the church. These sermons—like all sermons to children should be—are prepared with great care, but are simple, brief, illustrative, and pertinent in application. Many of them belong to courses of sermons, one of which will sometimes extend through twenty Sabbaths. For example: one course was on the Zoology of the Bible, in which the animals of the Scriptures was discussed as illustrating traits of character. Another course was on the Horticulture and Botany of the Bible; another on the Mountains of the Bible; another on the Road to Zion; another on the Biographies of the Bible; and in these sermons, tree, plant, mountain, man, were all made the mediums of conveying to the mind, and impressing some important truth of religious or practical life.

Dr. Tyng meets with his Sabbath School teachers every Friday evening, at which

times the lesson is developed to them as he wishes and expects it will be taught to the pupils. He thus imbues the teachers with his views of truth, and through them reaches every child of his congregation. On the first Sabbath afternoon of every month the children are gathered into the lecture-room for a missionary meeting, with special exercises. The children are stimulated to the highest efforts for increasing the Sabbath School and contributing to missionary purposes. By small contributions, some of these children have been known to collect from twelve to twenty dollars within a year. And finally, the schools not only include the children of the congregation, but hundreds of others, the children of the poor, gathered by efficient missionary labor.

Who will be surprised, after reading this account, to learn that the statistics of these Sunday Schools, for May, 1855, the last to which we have obtained access, were sixteen

hundred pupils, nearly one hundred teachers, and one thousand eight hundred and twenty-five dollars given to the cause of Foreign Missions in one year? Is not this a model school?

We hope we may be forgiven, if our regard for the holy cause of Sabbath Schools expresses itself in an anxious wish that the addresses delivered to our pupils may be appropriate, and therefore *simple*. We do not desire that our brethren should labor as did the excellent John Wesley, who is said to have delivered a fifteen minutes' address to children in monosyllables; but we do ask that truths should be delivered to them in words which they can understand, and in tones and gestures which shall interest and please. In a paper lying before us, giving an account of a Sunday School Convention in the North-west, some amusing instances are given of attempts to interest children. One ran thus: An eminent preacher tried to

interest a school, and used the word "Summary." Pausing, he said, "My dear children, I have employed a word you do not comprehend. *Summary* is synonymous with synopsis." Could children understand this? Another asked, "Children, can any of you tell me what is the ostensible design of a Sunday School?" After a pause, he repeated the question, whereupon one of the smaller children shouted out, "Yeth, thir;" but, alas, the said child knew nothing of the matter. In yet another instance, a good but very unwise man, with solemn manner and unctuousness of tone, began to address a large mass of children: "The scene which we now behold is one of unparalleled sublimity," etc.; we are not surprised to learn that it soon became a scene of unparalleled restlessness.

These and a thousand similar instances of folly would be amusing, were it not that our heart is affected with pity when we see such

fine opportunities of making a salutary impression on the hearts of children, not merely lost, but disgust excited where we had hoped for pleasure.

Let us here transcribe some charming lines from W. B. Tappan :—

"Could angel choirs demand of earth
A theme to gratulate the throne,
Nobler than young creation's birth,
Sweeter than heaven's wide vault hath known?—
Could the redeemed lay by their palms,
And cast their glittering honors down;
To take a robe of lovelier charms,
To wear a brighter, fairer crown?

The theme is found—'tis Charity;
'Tis Charity, Jehovah's theme!
Woven the robe—eternity
Shall brighten and reflect its beam.
Blest is the man whose mite is given
To feed God's poor—though small the boon,
Shall his reward be lost? Yon heaven
With heaven's tall throne, shall sink as soon.

Yet more exalted he, who shares
The unwearied teacher's holy toil,
Who plants the seed, whose daily prayers,
Whose midnight tears refresh the soil.
Yea, higher shall his seat be found,
Who makes these chosen lambs his care;
Richer the gems that gird him round,
The tears of pity will be there."

Every one knows somewhat of the benefits arising from a well-directed course of reading, and will be prepared to learn that the suitable books so ably prepared by the American Baptist Publication Society, in Philadelphia, and circulated in neat and well-arranged libraries over our whole country, have been equally acceptable and useful. Here is an illustration from hundreds of similar circumstances, written in 1847:

"I avail myself of a leisure moment to inform you of the disposal I have made of the Sunday School library which your liberality furnished. After several fruitless attempts, I succeeded, in July last, in getting a Sunday

School organized, near the forks of Wood River, some five or six miles east of Alton, Illinois. It is one of the oldest settled neighborhoods in the State. There are families that have resided in it thirty years, while the Indians were still in the vicinity. On the very spot where the school is located, occurred the celebrated *Wood River Massacre,* in which a mother and her six children were inhumanly butchered by the savages. The remains of the block-house which was erected for the protection of the whites, is still to be seen; and the descendants and relations of the murdered family are members of the Sabbath School. On the second Sabbath there were seven teachers and fifty scholars. Much interest and gratification were manifested by all present. It was the first school of the kind ever kept in the place, and an entirely new thing to most of them. I had promised them that should they get a school fairly organized, with a prospect of being

permanent, they should have a *library*. It was one of these neighborhoods where I thought an effort to raise funds for the purchase of a library might be prejudicial to the success of the school. I therefore presented to them, in your name, a Ten-Dollar library. This was opened and distributed to the scholars on the second Sabbath, to the high gratification of the little readers. They have been very industriously circulated through the neighborhood ever since, and have produced an intense interest, as I have learned from the superintendent, whom I have this day seen. He assures me further, that the school has been regularly increasing in numbers every Sabbath since its organization, till there are now one hundred members in regular attendance; that their schoolhouse soon became too strait for them, and they have kept their school out of doors, under the shade of the trees; and further, that a proposition is at this time agitated for the

whole neighborhood to turn out, and cut and haul logs, and build an addition to their school-house as large as the original, that the school may be accommodated during the Winter. So deeply has the enterprise enlisted their feelings, that they cannot think of having it suspended. I think it may be said that no moral enterprise has ever excited so deep and general an interest in the neighborhood."

Another letter the same year, also from the West, says: "What a blessing to this neighborhood is this school! And not only on the Sabbath, but during the *whole week*, does the Sunday School exert its blessed influence. I have not unfrequently known from two to six members of a family sit down for an hour or two at a time, one with a Question-book, and the rest with their Bibles, and perhaps a copy of the Bible Dictionary, or a Commentary, and study the lesson together, as a preparatory exercise for

the approaching Sabbath. And then during the evenings, or during an hour's recess from labor at midday, one would read his library book, while others of the family would sit and listen. Thus is the good seed scattered in many places, where, by any other means, it would never obtain a lodgment."

The holy ingenuity of Christian benevolence is a subject worthy alike of admiration and imitation. A Baptist church in the South had only five white male members, who, with one exception, were all poor. A library was needed for the Sunday School, but the erection of a new church edifice had exhausted all their funds, and not a dollar could be raised. One of the female teachers said: "We need a library; we can have one, and we *will* have one. You have no *money*, but you have *chickens*, and you can all spare a chicken! If each one will bring a chicken to our house to-morrow, father will take

them down to town and procure the money for them, and I believe the library can be purchased."

The next day was a busy one in securing and receiving chickens; and many a boy and girl went home with a smiling face, happy to think they were soon to have new books to read. A library was purchased in this way. It has been well said, "How few men would have thought of this expedient! We need the ingenuity of our sisters in hours of perplexity like this."

The importance of *united public prayer* in behalf of the holy cause of Sunday Schools is so well presented in an article printed in the Appendix of the Annual Report of the American Sunday School Union for 1833, that, with a slight alteration, we shall adopt one of its paragraphs as our own.

The blessing of God will not come down upon our Sunday Schools as rain upon the mown grass, and as showers that water the

earth, until the great mass of Sunday School teachers seek for it, not periodically, coldly, formally, but as the famished beggar craves bread for his life. There must be a humble, self-forsaking, overcoming faith in God. It will be one of the most animating tokens of success, when the great object is distinctly and fervently remembered at the family altar, in the circle of social worshipers, and in the great assembly of God's people. But more especially shall we look to the SUNDAY SCHOOL MONTHLY CONCERT OF PRAYER, to discern the signs of the times. If the return of the second Monday evening is hailed, from month to month, by the teachers and friends of Sunday Schools, in all parts of our land, as a season of great interest—if that sacred hour bears up to the King of saints the supplications of only the hundreds of thousands of Sunday School teachers who are supposed to be faithfully engaged in this work in our land, as the supplication of a single soul—

our doubts and fears, if we had them, would leave us. But this will be a great change. There is scarcely a feature in the present aspect of Sunday Schools, which alarms us so much as the general neglect of the Sunday School Monthly Concert. Very many of our schools have never yet enjoyed its privileges. Every difficulty must ultimately vanish before this spirit of prayer.

Never should the pious Sabbath School teacher allow himself to cherish a spirit of depression, even though he may long seem to labor in vain. A good writer has beautifully said: "If, with an invisible liquid, we draw lines over a canvas, no result is apparent; but spread that canvas to the fire, or to the sun, and figures will flash out over its surface. So the toils of Sunday School teachers, intently and prayerfully drawing the lines of religious instruction over the broad canvas of social character, may appear to do that which has no meaning; but let that

character be exposed to the intense action of adversity, the quickening agency of the means of grace, and the fervent influence of the Holy Spirit; then the emblems of Christian doctrine, and the figures of salvation will be developed in a thousand families and social scenes."

Facts, manifold and striking, go to the full illustration of this statement. We have known more than one instance where instruction has appeared so useless to wild and thoughtless youths, that they have been expelled in disgrace from the schools in which they had been taught; and yet, several years after such expulsion, perhaps in some far-off land, they have felt the power of the truths in which they had been thus instructed. The reader has probably seen the statement of a portion of Scripture being thus brought back to a man in days of death, which he had heard twenty years before, but had not during that whole period thought of, but

which at length conducted him to Christ; or of Luke Short, who, eighty-five years after he had heard the excellent John Flavel preach in England, began to love the Saviour in this land. Well has it been said to Sabbath School teachers: "Your instructions are as much more powerful than error as light is than darkness, or as love is than hatred."

"Oh, sir," said a man of middle age, in one of the western counties of Virginia, to a Sunday School missionary,—"Oh, sir, I am five hundred dollars glad for what I have gained in the Sunday School you organized last summer at Cedar Grove. I learned in four Sundays, and in the week-day nights between, to read my Bible, by the help of the books you furnished. And my two boys—they too have learned to read this summer past, in the Sunday School. My oldest boy is only eleven years of age, and he read ten of the library books through, sir, before the school adjourned for winter. Sir, I would

not take five hundred dollars for what I have gained."

Sunday Schools commenced under the most unfavorable circumstances are sometimes very greatly successful. A student from Princeton Theological Seminary, who labored some time ago in Belmont County, Ohio, says,—"I visited one school which had been organized three years since, with but one person who could lead in prayer. All were irreligious together, as the person who superintended was a teacher from a distance. It was my pleasure to find thirty converted souls, I trust, who had received their instruction in that school. In some families the parents were first awakened; in others, the children had been blessed first, and telling their joys at home, their parents became interested, until the whole family were converted. I visited one or two families, with children from eight to twenty-one years of age, where all the children with their parents

had experienced a change of heart, families too in which no religious profession had been made before. It does the heart good to hear the parent and child converse together with the artless freedom of first love. Yet this result in many cases is attained through the Sabbath School. The same missionary mentions another case in which the school was under the care of no religious body, and was only opened with prayer when a person could be obtained for that purpose from a distance. A young lady enlisted as a teacher, was converted soon after entering upon her duties, and with a joyful heart and tearful eyes told the missionary that she had enjoyed the satisfaction of seeing all her pupils unite with her in turning to receive a Saviour's love. Such facts teach us that the blessing of God will not be withheld from the least hopeful efforts engaged in for his glory.

Even more cheering fruits than these may be expected. In the year 1855, a Sunday

School agent in Virginia stated at a public meeting, that he knew of twenty-one ministers of the Gospel, including himself, who had been connected with a Sunday School in that State, among whom were the Rev. Dr. Plumer, and the Rev. Mr. Shuck, late a Baptist missionary to China, who entered the school a wild boy, and was there instructed, and converted, and baptized.

We have before us an interesting fact, related by the Rev. Dr. Skinner, a quarter of a century ago, which conveys a hint quite as important at present as it could be then. A young lady took charge of a Bible class of fourteen young ladies. She had been engaged many years in this interesting service, but entirely without success; no visible good resulted from her efforts. In the progress of time it pleased God to remove from her, in a very sudden and distressing manner, a particular and intimate friend. In consequence of this event, she visited the relation at whose

house her friend died, and stayed for some weeks to comfort her in her sorrow. During all this time the bereaving providence of God was exciting her Christian graces, and drawing her thoughts and affections away from the world, and fixing them more intently on heavenly things. At length she felt impelled to return to her Bible class, which she resumed with new emotions. Her views of duty had been elevated; she had been with Jesus, and the spirituality of her mind had been greatly increased, so that with a desire to glorify God which she had never felt before, she met her young friends. The solemnity of her feelings and manner was such that her reading of the first hymn produced a powerful impression, and one of her pupils in that same hour began to inquire the way of salvation. On the following Sabbath, while discussing together the freeness of the Gospel offers of salvation, the whole class became prostrate before God, and eleven

of them at once submitted to his government, and became the followers of Christ! Teachers! how vast the importance of a highly devotional and fervent state of the soul!

We remember to have heard the reverend Dr. Adams, of Boston, at the anniversary of the American Sunday School Union, in 1851, very happily express a thought which had previously crossed our own mind. He remarked, when speaking of the origin of Sunday Schools in the West: "But some will say, in such a state of society, where do you find teachers? It is strange, in some cases, that they are found; but they are, so to speak, developed. They do come when they are needed, and as much to the surprise of the missionary, as the converts of the latter day are represented as surprising the church of God, who says of them, 'Who hath begotten me these? these, where had they been?' The demand, as usual, creates the supply. Here, for example, is one who at the East had been

a church member, but had become lost in the world by the spiritual privations of the wilderness, and was not known as a Christian till the appeal to teach the children rouses her to do her first works. Here is another, who had lost children, and the sight of the Sabbath School takes hold upon his heart, and constrains him to volunteer his services as a helper in the school. Such individuals, among others, are brought together and are made teachers; imperfect, it is true, but they teach the Gospel; and I pity that man who puts on his microscopic goggles to look at the imperfections of such teachers. They improve from month to month; the wilderness is glad for them. Soon the way is prepared for the preacher. The first preacher in that community owes a debt of gratitude to the Sabbath School teacher. The children are prepared to be intelligent hearers of the word. We have in this land, it is computed, at least three hundred thousand Sabbath

School teachers. What a body of intelligent men and women! What a moral force! What an influence are they exerting in society!"

This will not be deemed an improper place in which to introduce the glowing but truthful remarks of the Rev. Dr. Isaac Ferris, on the happy growth of improvement in the Sunday School system, as delivered in his anniversary sermon before the American Sunday School Union, in 1834:—"It is delightful to trace the successive steps in this improvement; first comes the confinement of the course of instruction to matters purely religious; then the removal of the objection that 'they were only for the poor,' by the promiscuous introduction of pupils from every class of society, thus carrying the knowledge of Christ and him crucified, through the most interesting channels, into numberless families in the higher walks of life; then comes the establishment of the library for the children's

use, furnishing a rich supply of intellectual and spiritual food for the youthful mind, setting home the instructions of the school, and still further scattering its light; and finally, was introduced the limitation of the lesson to a small selection of Scripture, that instead of the mere exercise of the memory, every principle might be thoroughly understood, and distinctness and definiteness given to the impression, as each is brought home to the conscience. As the institution now lies before us, so highly improved, and gathering its materials from the class of society most ready to receive impressions, who does not recognize in it a machinery of prodigious power; an instrumentality calculated, even were no further improvements to be made, to exert an influence whose limits time cannot define?"

We might reasonably suppose that such institutions would be blessed with success. The Rev. Dr. Wayland, the late President of

Brown University in Rhode Island, avows his opinion, that for some years past the Sunday Schools in this country have converted more souls than the pulpit; carefully prepared published statistics prove that this has assuredly been the case in the Methodist Episcopal church; and some of our newspapers have lately told us, that of five hundred and seven students at six theological institutions, three hundred and thirteen were instructed in Sabbath Schools, and that the average age of their conversion was sixteen years.

The different bodies of evangelical Christians in this country furnish, from time to time, very encouraging statistics of their Sunday Schools, but from the nature of the case they must be very imperfect. Very few of the separate sections of the church have the moral machinery by which they can universally collect the facts, and no distinct organization exists for that purpose.

Nor ought we to forget the influence which Sunday Schools are exerting on the secular education of the country. To use the language of the late excellent T. S. Grinke, of South Carolina: "In them we behold a beautiful example of the parable of the fig-tree—'When its branch is yet tender and putteth forth leaves.' They have demonstrated the union that exists in the nature of man, never to be wisely or advantageously severed, between the cultivation of the understanding and the cultivation of our duties and affections. They are preparing the way for a better order of things, throughout the whole system of education; for their influence will be more and more sensibly felt, the more they are multiplied and improved."

The relations of the Sunday School to our common school system are too striking to have escaped the notice of travelers, or even inquirers from abroad, and certainly they ought not to be under-estimated by ourselves.

The Honorable Edward Twistleton, late Chief Commissioner of Poor Laws in Ireland, desirous of impressing upon the people of Great Britain the importance of a system of free popular education, similar to that of many of the States of our Union, with a view to bring out the fact that religious instruction could be secured without its forming a part of the teachings of the public school, addressed, in the year 1851, a series of questions to several of the most distinguished gentlemen of Massachusetts. Two of these questions were—"Is it within your knowledge that, apart from the common schools, the children educated in them do practically receive instruction in the tenets of the religious denominations to which they respectively belong?"—and, "If they do receive such instruction, what are the agencies by which it is communicated to them?"

The responses to questions so important from such men as Daniel Webster, Edward

Everett, Bishop Eastburn, F. C. Gray, George S. Hilliard, W. H. Prescott, and Jared Sparks, must be worthy of consideration. The point of inquiry was not whether religious instruction should be given in the public schools, but, since it is practically excluded, is it got elsewhere, and if so, how? Without exception, each of the gentlemen thus interrogated held up the Sunday School, either as one of the principal sources of religious instruction, or as the *chief* instrumentality to be relied on for giving the instructions which, though of supreme importance, are necessarily shut out of the public schools. They considered the ministry, the Sunday School, and the fireside, sufficient to instruct children in morality and religion.

We are prepared to go further than this, and to maintain that Sunday Schools have not only introduced and kept religion alive in the family, and furnished, as we have already seen, hundreds of thousands of mem-

bers to our evangelical churches, but there have been scores of striking instances of the action and reaction of the spirit of revivals on Sunday Schools and on communities. Sometimes a school has been established with great difficulty, and languished through the coldness and apathy of teachers. A revival of religion in the region round about has thrown life and energy into the school, and the teachers have pursued their duties with new zeal. In other cases, a school has been surrounded by worldly and formal professors. A revival has commenced among the teachers and children, spread through the church and town, and brought to life a body of active and devoted friends to the Sunday School; so that it should be known, to the praise and glory of God's grace, that few, if any instances, have yet occurred in which a revival of religion has not either commenced in the Sunday School, or embraced the Sunday School in its progress.

Here is an illustration. Mr. Stephen Paxton was led into the Sunday School by his own child, and there learned to read. He attended as a scholar four years, received his first impressions of religion from the books of the library, and after his conversion, became a teacher—a superintendent—a voluntary organizer of Sunday Schools, and finally a Sunday School Missionary. In six and a half years' labor in fifteen counties of Illinois, and twenty-eight counties in Missouri, he organized five hundred and two new schools, with three thousand five hundred and seventy-five teachers, and twenty-one thousand three hundred and fifty scholars; reorganized one hundred schools, having six hundred and seventy-one teachers, and four thousand and seventy-five scholars; besides aiding one hundred and thirty schools, having three hundred and twenty teachers, and five thousand two hundred scholars.

We may look at this subject in yet another

aspect. Some years ago, the late Rev. Dr. John M. Peck, of Illinois, a former excellent Secretary of the American Baptist Publication Society, and whose name will be long cherished as a friend to the cause of Christ, stated at one of the Sunday School anniversaries, that he had often known Sunday Schools prepare the way for the ministry. He related a recent occurrence in his own State, where the leading men of the settlement were avowed infidels, and no preacher had ever visited them. Three pious ladies persuaded their husbands to consent to the establishment of a Sunday School. The ladies began it, and induced their husbands to visit it and listen to the recitations. They read the Scriptures, became convinced of their truth, were brought to the feet of Christ, and blessed God for the Sabbath School as the means of their conversion. The school soon became interesting to the people. Instead of the Sabbath being spent

in all kinds of wickedness, practical attention was given to the school. A Bible class was opened, and ministers of the Gospel were then requested to visit the settlement. Five members of the school, including the leading infidel men, and many others, were converted.

Dr. Peck went on to show how even failures of schools had proved blessings. He knew of many instances in which, from the extension of settlements, and an increase of population, an old school had been stopped—entirely failed—and two or three new ones had been formed; one a little further up the creek, another across the prairie, and perhaps a third further down the settlement. The old school had thus been broken up into fragments; and what might seem to be contrary to philosophy, proved true in fact—each part was larger than the whole. Such failures had occurred, and he hoped they would occur often. About one-fourth part

of the schools established by the Union had ceased to be named on their list, but the labors and books were never lost; the benefit done to the settlement far exceeded the expense.

Take yet another illustration of the influence of Sunday Schools on the community. A gentlemen stopping for a few days at a mining town among some mountains, observed the groups of children who wandered about on the Sabbath, and inquired of the foreman of the works why he did not open a Sunday School. He replied that it seemed almost a hopeless effort, on account of having neither teachers nor books, and the gloomy prospects generally of success. The gentleman protested against all such notions, and urged his friend to commence at once, which he did. On the first Sabbath a goodly number assembled. There were none who could sing, and this opened the way for a singing school. The gentleman, on his return home,

proposed to the Sunday School with which he was connected, that they should send their library to the mountain school, and obtain a new one for themselves. This was done; and by the time it arrived, the school had become fully organized, and the parents were so much interested, that regular religious services were soon called for and obtained. Public worship was soon constantly observed there, and the foreman informed his friend that he now passed every morning *eight praying families*, where, a few months before, there was but one. The manners and habits of the whole village were soon entirely changed, and the order of thrift and comfort of the population were wonderfully improved.

Nor ought we to forget that in a most admirable manner Sunday Schools have co-operated with other institutions in accomplishing vast good. The well-known Baptist author, the late excellent Andrew Fuller,

in conversing with the late Rev. T. S. Grimshawe, the editor of Cowper's Works, said, with especial reference to England, "If the Bible Society had commenced its operations earlier, its usefulness would have been comparatively limited, because the faculty of reading would not have been so generally acquired. Each institution is in the order of Providence. God first raised up Sunday Schools, and children were thereby taught to read; afterward, when this faculty was obtained, in order that it might not be perverted to wrong ends, God raised up the Bible Society, that the best of all possible books might be put into their hands. Yes, sir," he added, in his peculiarly emphatic manner, "the wisdom of God is visible in both; they fit each other like hand and glove."

The reader may, if he pleases, charge us with enthusiasm in this matter, but we honestly confess that though we have endeavored

to pass on from this part of our subject we feel compelled to give another illustration or two of the influence of Sunday Schools on the extension of religion in the West.

In July, 1832, the city of Chicago, now numbering its almost two hundred thousand inhabitants, contained about fifty souls, who were thrown into great consternation by the occurrence of several Indian massacres. About the same period, a steamer arrived with a body of soldiers. The cholera had broken out among them, and disease and death were upon them. The sight of soldiers dying daily, and hastily buried, unshrouded and uncoffined, naturally produced an unusual solemnity. Up to this time there had been no religious meeting in Chicago, and little or no difference appeared between the Sabbath and other days.

Among the few settlers was a fine old Englishman, named Mark Noble, who, with his family, was devotedly attached to Chris-

tianity. And among the soldiers were also some pious officers and men, one of whom was a Captain Johnson. These kindred spirits agreed with one Philo Carpenter, to hold, on the next Sunday, a meeting for prayer in Mark Noble's log-house. The parts which the three were respectively to take in the proceedings were agreed upon. Philo Carpenter was to read any printed sermon he could procure, and the other two were to assist in the devotions. The following Sunday all things were made ready; and on account of the prevalence of deep, solemn feeling, the log house was crowded to excess. On the second Sunday the meeting was held in the framework of an unfinished house, and at the close, about a dozen children were collected and instructed by Captain Johnson, his wife, and Philo Carpenter; from which day to the present time, a Sunday School has not ceased to be held. The use of the largest room in the place—

the dining-room in the log-tavern—was secured; and on each Sunday the bottles gave place to the Bible, and a goodly company assembled to worship. Soon after this, two strangers, who had attended the service, at the close expressed their astonishment and pleasure in such a meeting, so far out in the wilderness, and to see fifty children at a Sunday School. In a few weeks after, the first library was opened; and all these goodly influences can be traced this day, with more or less distinctness, in that now famous city, having its commercial relations with all parts of our continent, and all quarters of the globe.

But we contemplate a still more impressive view of the wide and various bearings of a Sunday School, especially in the early stage of social aggregation, from Cleveland, the thriving emporium of Northern Ohio. In 1818, Cleveland was a village of two hundred inhabitants. Two years later than this it

contained no church, nor any place of religious worship. It had been previously proposed to commence a Sunday School, and its organization in August, 1820, was the very first religious movement. It was open to children of all classes, and embraced among its officers and teachers persons of different denominations. It contained a superintendent and secretary, five teachers, and thirty-four scholars. Of the more than fifty scholars who attended the first year, nearly all became active Christians, and one of them a Christian minister. This Union School existed till 1833, when it divided into four denominational schools, their teachers having been trained within its walls.

The beautiful lines written by the late amiable William Tappan, when visiting the Valley of the Mississippi, in August, 1830, may be here introduced to advantage:

"He came to drink his bitter cup,
And men accorded not acclaim;

Yet from young lips a shout went up,
That put the frowning priest to shame.

Beyond the skill to Levite known
When trump to answering cymbal calls,
Was that rich swell of touching tone
Which met the God within its halls.

Since then, in deep forgetfulness,
The harp of infancy had lain,
Till Sunday Schools were sent to bless,
And bid its lispings live again.

To this dark world 'twas gladdening hour
When voices that had slumbered long,
In all the charms of childhood's power
Woke up to holiness and song.

Right well 'twas then to mark the boy
Still tending sky-ward, led by love,
And warbling, as he journeyed—'Thou
My Father—art my guide above.'

And cheeks, where rioted the curl,
To see suffused with tears for sin;
And holy smiles, by which that girl
Revealed the quiet peace within!

Of gifts from man, was his the best
In yonder isle, whose patient prayer
Brought dews upon that vine to rest,
And England's thousands sheltered there.

And glowing to Columbia's weal
Was he that bare across the wave
The tree, whose leaves refresh and heal,
Whose branches bourgeon on the grave.

Shall not to him—the noble one—
Be ever truest tribute paid,
Who gave its blossoms to *our* sun,
To cheer us with its balm and shade?

And led our little ones among
Its bowers, safe from wanderings,
As watchful shepherds win their young
To verdant vales and silvery springs?

Yes, and to those whose beaming eyes
Have lately looked upon the West,
And said, beneath its pleasant skies
This plant shall shield the grief-oppressed—

And tower above the lordly pine,
And fling its fragrance round the land,
From Alleghany's wilds, to where
Pacific's billows kiss the strand—

Be thanks:—yet rather, righteous Lord,
From thee it comes, to thee they're given;
And thou wilt send the searching word
That saves, restores, and lifts to heaven."

We may be allowed to say here, that if there is one country in the world whose Sunday Schools, more than any other, are to furnish the agents for carrying out the plans of Christian benevolence to their final triumph, that country is the United States of America. If in Europe God has conducted Sunday School pupils to the pulpit, to furnish many of the most useful works of the press, and to preside over its colleges, why may we not expect like blessings for our own beloved land? Nay, we have already seen all this done, and still greater things are yet in store for us. Christian Sabbath School teachers, tell us not that you are discouraged by the native depravity of your pupils, by their vicious habits, by the difficulty of securing their attendance—against all these,

and a thousand other discouragements, write the truth that "the zeal of the Lord of hosts" is engaged on the side of your cause, and before him all these mountains are but as plains.

It ought in this connection to be remembered that the habits of our Sunday Schools are more adapted to usefulness among the classes from which their scholars are usually drawn, than are the habits of ministers, whose education and general manners often try the timidity of the lowly poor. The teacher of the school can more fully sympathize with the families he is called to visit, because he is more on a level with them, can use their own language, and their own comparisons; can draw out their hearts more easily than others, and when he bows with them before the throne of grace, they feel that he is indeed their brother and their friend. Reflections like these are well adapted to excite

the zeal, and to direct the conduct, of pious Sunday School teachers.

One of the most important of the Sunday School agencies is that of the missionary or colporteur, though we are sorry to say that it has never yet been sustained to half the extent which its value demands. Instead of arguing this latter point, or of entering into a long detail of what such an agent could perform, we will present a series of facts—the best of all arguments—describing the actual work performed by one of these honored servants of Christ.

Saturday night finds us some seven miles from the missionary's house, in a Methodist neighborhood, where a Sunday School is kept up every summer. There is preaching on the Sabbath, so that a good opportunity is allowed of forming an acquaintance with the Methodist clergyman, and also getting an audience to address. A night meeting is held for the special purpose of hearing about

Sunday Schools, when our colporteur tries to stir them up to love and good works. They use the Methodist books altogether in their Sunday School, and he has nothing more to do than to bid them God-speed, and go on his way. It would contravene our principles, and the positive instructions of our agent, to disturb a previously existing denominational school for the sake of organizing another. Would not this rule work advantageously both ways?

On Monday morning our friend's first call is at a neighborhood famous for miles round as particularly immoral—given up to what is there called, and expressively too, all sorts of "devilment." He is referred to a Mr. ——, as the best man in the whole neighborhood. Mr. —— is plowing in his field, and the colporteur rides out to him and opens the case. He sits on his horse and the farmer sits on his plow, and for a full hour they discuss Sunday Schools. "The best man in

the neighborhood" has conscientious scruples about engaging in such a work. This business of teaching children how to read on Sunday is, in his view, a desecration of the day, and he will have nothing to do with it. He has seen Sunday Schools, and knows all about them. There is no good school-house in the place—only an old dilapidated building—and no room can be secured for holding a meeting. The missionary tells him he shall visit them again when warm weather comes, and shall try to organize a country school among them. "The best man among them" takes a Sunday School placard, and promises to post it up in the Still-house, where he is sure it will be seen by the whole community.

After leaving the place, our missionary is told that in the summer the general way of spending Sunday is to meet at the Still-house early in the morning, form two companies, with a leader to each, and then to ransack

the woods for snakes, lizards, etc. Both parties return in the evening, bringing their trophies with them; and those who have been least successful pay for the whisky. They are generally disposed to attend on preaching where there is any; and the missionary forms the design to lay hands on some good brother, and hold a two-days' meeting there by-and-by; and when they are thus prepared, the Sunday School will be presented, and he trusts they will be induced to engage in it.

We have not a doubt that a Sunday School will be welcomed there for the sake of those who are not big enough to roam through the woods in search of reptiles, nor corrupt enough to enjoy the orgies of the Still-house; and it would not be a new thing under the sun, if, in time, that same Sunday School should prove the means of turning the Still-house into a house of prayer, and of draw-

ing the lizard-hunters from the woods into the sanctuary.

Passing on to the next neighborhood, he stops to inquire after the new Sunday School he organized there a short time ago. They seem to be perfectly delighted with it, and are laying themselves out in good earnest for its continuance. Attempts indeed have been made to induce the brethren to change the plan of the school, but all are resolved to maintain it. He halts at another place to see a friend who was present when he organized a neighboring school, and finds that his friend has established one in connection with the Methodist church, and in conformity with his instructions he travels on without interfering with the ecclesiastical connection they have thought proper to form.

The next neighborhood South is made up of all sorts of people. In visiting the families, to interest them in the project of opening a school, he invites them to the prelimi-

nary meeting. He finds one in which were the parents, and eight children grown up to be men and women. The father will have "nothing to do with Sunday Schools. No; he wouldn't go, and his children shouldn't—not they!"

"Why not?"

"Because such schools are the occasion of a great deal of mischief. Do you mean to keep it yourself?" he asks. "How long do you keep? Three months? Five months? Ten months? You teach grammar, don't you? and arithmetic, and geography, and such things?" He seems to be a very respectable man, well to do in the world, and much esteemed by his neighbors.

"Have you got a New Testament by you?" asks the missionary.

"Oh, yes, we've got Testaments. Yes; we've got half a dozen of them somewhere about the house. Girls, bring a Testament to the gentleman, some of you."

A Testament is brought, and the colporteur opens on a chapter in the Gospel by Matthew, and asks a few simple questions, such as a Sunday School teacher would be likely to ask of his class. They all sit about him—quiet, attentive, and gradually become more and more interested. Four or five verses are gone over in this way, and the old man has no more objections to make to Sunday Schools.

"You'll come to our meeting to-night?"

"Yes, I'll be there."

And he was there, walking two miles to attend.

In this way the Sunday School missionary often succeeds in removing difficulties, in preparing the way for an incipient evangelical effort, where more direct and imposing methods of introducing the Gospel would fail.

The particular point to which our colporteur is next directed is called—Mill. He first calls upon the widow of the former owner of the mill, who is herself a member

of a church. On making known his errand, she says, "You needn't stop here. It's time thrown away. There's children enough—plenty of them—but nobody to keep up a Sunday School. There's only one man who prays in public, and he's not of much account."

Not disheartened by such a report of the nakedness of the land, our friend proceeds to a blacksmith's shop near by, and announces that he will hold a meeting about Sunday Schools in the meeting-house that evening. and would be glad to have the people come together. It is likely to be a cold, rainy night, and bad walking and riding. Several people are at the blacksmith's shop getting work done, and they promise to pass the word as they go home. The missionary calls on as many families as he can. They have a large meeting at night—old and young—but especially young men. They listen very attentively to what he has to say, and then

organize a Sunday School. He happens to find one other praying man besides the one the miller's widow had mentioned; and him they elect to be superintendent.

During the business proceedings, the old woman from the mill rises very unceremoniously, and calls out at the top of her voice "'Twill do no good! You might as well stop. People in this settlement drink too much whisky to keep up a Sunday School. They're a drinking set—the whole of 'em." And out of the house she goes. It was agreed that this was a very good argument in favor of the school, and the people were more decided than before to go on. A school of at least one hundred members was expected.

Let those who have become interested in this present narrative, and who feel that they *must* do something *at once* to enlighten the ignorant and to save the lost, look well to that dark loathsome alley in their own neigh

borhood, where scores of children do little more than vegetate; or to that "factory village," where so many ductile minds are maturing in ignorance and irreligion; or to "the mills" yonder, where a little Sunday School would be as a light in a dark place. The eye can scarcely be turned in any direction without resting on some spot which invites, and will richly reward the widest and most skillful spiritual husbandry.

We are fully aware that many persons suppose that Sunday School missionaries and colporteurs are entirely unnecessary in neighborhoods where churches and ministers are already found. It may possibly surprise such persons to learn that even in such localities schools may be needed, and that the devoted Sabbath School teacher can often surmount difficulties which no one else can. Here is a narrative from the pen of one of these moral explorers:—"Passing the schoolhouse in which the Sunday School was after-

ward held, I saw two men walking by the roadside. Not knowing whether there was a Sunday School there, or elsewhere, that the children of that neighborhood could attend, I returned to ask the men, who by this time were gazing rather earnestly at me, if there was any Sunday School in that place. Being informed that there was none, I further inquired if they thought their neighbors would join them in sustaining one? To this inquiry one of the men replied: 'Well, stranger, I think a Sunday School would be a fine thing, if we could have one; but, to tell the truth, we are so wicked here, that I don't know as we can have one, and I don't believe there is a man in the neighborhood that would open the school with prayer; really,' said he, 'I don't believe there is a praying man in the place.' After conversing some time longer, I deemed it advisable to leave word that I would lecture there at a specified time on the subject

of Sunday Schools. Previous to the time appointed for the lecture, a clergyman, who had preached there several times, on learning my intention to organize a Sunday School in that place, said to me: 'Well, I am glad if you can do any thing there, for I had given them up. I have tried and tried to start a Sunday School there, but all to no purpose; they are the hardest set I ever saw.' But nothing daunted, I made arrangements to visit nearly all the families in the place and found them pretty generally in favor of starting a Sunday School.

The appointed time for the lecture came the house was nearly filled with those who as their vote and donations for a library, after the lecture, indicated, were in favor of a Sunday School. Before taking the vote, an opportunity was given for any present to express their opinions respecting the Sunday School generally, and especially on organizing one in that place. Among others,

an aged man rose and said: 'I never have been favored with the advantages of a Sunday School; I was taught that Sunday Schools were bad things, and that it was wrong to go to them; but I have since had an opportunity of judging of them, and am fully persuaded that there is nothing of equal benefit in a community, either morally or intellectually, of the same expense. And now,' said he, 'I am willing to do any thing in my power to secure a good Sunday School in this place. I am willing to be teacher, superintendent, or scholar—any thing to aid the work.'

And, strange as it may seem, after a unanimous vote in favor of a Sunday School, those present elected that aged man to the office of superintendent; nor was their confidence in him misplaced, for he did not disappoint their hopes. The school under his superintendence increased in interest and numbers.

Being in a neighboring village some time

afterward, I heard one of the patrons of this school talking with a friend about the Sunday School. I heard him say: 'I did not suppose it to be a possible thing to get up so much interest in a Sunday School in our neighborhood as there is at present. I gave three dollars toward buying the library, but I would not have the school stop for five dollars.'"

Thus graphically has Tappan described "*The Sunday School Missionary*" in his holy journeyings:

"He traverses the fertile fields,
Of pleasant Maryland;
And in the Old Dominion,
Doth the missionary stand.
In sunny Carolina's
Pine and cotton ground,
By the flooded rice plantation,
The journeyer is found.
Along the fervid plains
Of Georgia, not delaying,
Among the growth of canes
Of Alabama, straying.

And onward goeth he,
Unwearied in his way,
Till hoarsely thunders on his ear
The surging Florida.

He climbs the Alleghany's side,
And seeth from its crown,
Ohio's ever-busy tide
To ocean sweeping down.
He tempts the waters—on he hies,
A transitory guest—
And open to his joyous eyes
The splendors of the West.
By vineyards and by villages,
By island groups that gem
The river, by the wooded slopes—
He stayeth not for them.
Nor pauseth he at Gravel Creek,
Nor measureth the mound,—
There are dead beyond that ought to live,
And lost that must be found.

Nor minds he Marietta's sheen,
Nor Blannerhasset's isle;
Nor where, confessedly a queen,
Doth Cincinnati smile.
Kentucky sees the traveler,
And in her settlements

He speaketh as he journeyeth,
Of glorious intents.
And Indiana hears him—
Anon, his cheerful voice
Breaks on the flowing prairies
Of distant Illinois.
Upon him vast Missouri
Bursts like a virgin world;
And gorgeous Louisiana,
Where commerce is unfurled.

And wherefore from Atlantic comes
The traveler, and whence
The errand that he must impart,
Before he goeth hence?
Why is the Southron's country trod
By him who needeth rest?
Why seeks that zealous man of God
The valley of the West?
From Alleghany to the sea,
From ocean to the lake—
From where its echoes
Niagara doth wake—
To pour the sunlight of the sky
Upon the uncultured wilds,
To show the love that God on high
Hath for the little child!

Where nods the giant sycamore,
  Where grows the wild papaw,
To rear the floweret that from Heaven
  Its nutriment shall draw.
To stud the boundless prairie
  With trees of Lebanon,
To pierce the noble forest depths
  With glances of the Sun;
To speak of Jordan's healing,
  Where Oregon doth rise—
Of Calvary, where the rocky hills
  Are towering to the skies.
Where'er a blade of grass is seen,
  Where'er a river flows,
To bless that waiting heritage,
  With Sharon's living rose."

We are unwilling to close this volume without placing before our readers a very important paragraph from Dr. G. W. Bethune. He says:—

"Remember that there is no school of sound morals open for the people, but the Church and the Sunday School. Establish Christian principles in the souls of our

American youth, and you build our Republic upon a rock, so that whatever storm may blow, or flood come, it will not fall until in the final catastrophe, the earth itself is dissolved, and the kingdom of the new Jerusalem made perfect, in which all its citizens shall be princes, the younger brethren of Him who sits on the right hand of the throne, the children of God himself. Neglect this duty, and there are evils percolating through the basis of our institutions, which shall turn it, however firm it now appears, into a quicksand, when down must go the Republic, with the political hope of the world, and bury with it in deep and eternal ruin the souls of the people. As you love your country, the safety of your children's freedom, the salvation of your fellow-sinners, and the honor of Him who alone can make us free, cherish the Sunday School, pray for it, give to and act in aid of it. Nor think you have done this, when you have

opened schools for the children of Christian congregations. Go forth and gather the poor, the morally destitute, for whom the Sunday School, like the Gospel, was mainly intended. Nay, cease not until every child throughout our wide territory, from ocean to ocean, from the snow-capt mountain to the torrid plain, be invited to share with your own children the teachings of Jesus, the sanctification of the Spirit, and the hope of immortality."

THE END.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-250
All items are subject to rec

LIBRARY RULES

No book may be taken from the library without bein
Borrowers ar
age done to
possession a
good all loss

GTU LIBRARY
3 2400 00588 2539

(a) **Reserve Books** may be borrowed for a period of two hours. In case no call has been made in the interval, books may be renewed for a second two hours. (Where there is only one copy, book must be used in the library.)

(b) Reserve books taken at 10 p. m. Mondays to Fridays are due at 9 a. m. the next morning. A reserve book taken from the library at 12 m. Saturday is due at 9 a. m. the following Monday.

Books not on reserve may be drawn from the library for two weeks and may be renewed once for the same period, except one-day books.

A fine of two cents a day will be charged on each book which is not returned according to the above rule.

MAGAZINES ARE NOT to be taken from the library without the special permission of the librarian.

JM23
R13
1859

130